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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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The beginning of a new era for Christians in labour?

Labour Board Respects Klaas Stel's View of Religion

By LOUIS TAMMINGA

Three important dates:

November 13, 1970, the Ontario Legislative Assembly adopts amendment **Bill 167** to **The Labour Relations Act** stipulating that workers shall not be forced to be supporters of a trade union against their religious conviction and that they be allowed to pay the equivalent of union dues to a recognized charitable organization. **Bill 167** has several built-in limitations, one being that application can only be made by those now supporting some union before the present collective agreement expires. Nevertheless, it is a breakthrough. The newly adopted clause provides that the Ontario Labour Relations Board must determine whether an applicant's religious motivation meets the requirement of the new bill.

February 15, 1971 was the date on which **Bill 167** came into force.

April 14, 1971 is also an important day. Mr. Klaas Stel, of Woodbridge, is the first applicant for freedom from forced union membership under **Bill 167**. His hearing before the Labour Board is scheduled for this day. It is continued on April 19. The unions, well supplied with legal aid, object strenuously, stretching a merciless cross-examination to several hours.

July 20, 1971 is the fourth important day in this sequence for Christian freedom. The Labour Board hands down a ruling in Klaas Stel's favour. The Board orders that the compulsory unionism agreement between CUPE (the Civic Employees Union) and the Borough of North York does no longer apply to Mr. Stel. The Board also orders that Mr. Stel can no longer be required to pay dues to this union, but that he pay, instead, an equal amount to a mutually acceptable charity. One member of the Board, a union representative, disagreed with this favourable judgement.

LABOUR BOARD SIZES UP THE MAN STEL

The Board backed up its ruling with 30 pages of evidence and evaluation over the signatures of member F. W. Murray. Board Chairman G. W. Reed, Q.C., and member E. Boyer dissented. The final four pages spell out his reasons.

Following a rather detailed section on Mr. Stel's personal history, paying especially attention to his early years of immigration and church relationship, the report goes on to explain how he had originally joined CUPE (then called NUPE). Legal counsel for CUPE did not contest Stel's declaration that he had become a member of CUPE much against his will, had not been informed of it when hired by the Borough of North York, and had protested it. He had joined, however, because of the urgent need for steady employment in his own line, gardening. Stel stated that, therefore, the blame for his compulsory CUPE membership must be shared by those who forced it upon him. Now, that a legal way is open for exemption, Stel feels that he may no longer compromise his Christian conviction, since he now bears the responsibility alone.

The Labour Board spoke with great esteem of Mr. Stel in its ruling. It stated:

> "There is no doubt in our minds that Klaas Stel is a God-fearing, deeply religious man. He gave his testimony in a calm manner, despite a vigorous cross-examination, a good deal of which was, as we shall see, on complex and difficult subject matters. It must also be remembered that he was not speaking in his mother tongue. Nevertheless, he was relatively articulate and completely unshaken. He was a candid witness and we have no grounds whatsoever for disbelieving any of his testimony."

WAS MR. STEL PROMPTED BY OTHERS?

CUPE's lawyer argued that Stel was put up to the whole thing by the CLAC. He pointed out that the CLAC's publication, **The Guide**, had invited people to apply for union exemption under the new legislation and had offered financial and legal assistance. Mr. Stel, during the actual hearing, did not deny his esteem for the CLAC nor did he think it improper that he received their aid, but testified that he would have made the application even without the CLAC. He stated that he had followed the enactment of **Bill 167** independently in the Toronto newspapers, and that he had approached CLAC entirely on his own initiative. The Board stated in its ruling:

> "We are satisfied, therefore, that the present application is Stel's, that it was he who decided to make it,' and that although he received assistance and advice in how to carry it out, he would have launched these proceedings even if that assistance had not been available to him."

OBJECTION TO ANY UNION OR A UNION?

Legal counsel for CUPE argued that exemption can only be granted to those whose religious belief excludes membership in and financial support of any union. N.D.P. Members of Ontario's Parliament had already used this argument heavily during the debates and wanted it incorporated in **Bill 167**, but were unsuccessful. The Board in its ruling regarding Mr. Stel confirmed the intention of **Bill 167** (now section 35a of **The Labour Relations Act**) that a person may object to a certain union on religious grounds, but may want to join another union (such as the CLAC) for the same religious reasons:

> "To construe the section to mean that job security is only open to employees who object to joining all trade unions because of their religious convictions or beliefs and not to an employee who objects, on the same grounds, to joining a particular trade union would not appear to be in accord with such fair, large and liberal construction and interpretation as those words are used in section 10 of The Interpretation Act. Particularly is this so when, as we found above, the section is open to the construction contended for by the applicant and, further, when there is nothing either in the section itself, or, when viewed in relation to other sections of the Act, which would compel us to the other point of view. Accordingly, we are satisfied that Stel's objection to joining CUPE brings him within the words in clause (a) of subsection 1 of section 36, even though he would have no objection to joining at least one other trade union, namely the CLAC."

One realizes immediately how important this ruling of the Labour Board is. It recognizes that objection to secular union membership and financial support does not stem from some sectarian quirk, but can be openly selective in respect to various unions. This sets an important precedent!

RELIGIOUS GROUNDS OF STEL'S APPLICATION

Reason for much gratitude is the Board's high esteem for Mr. Stel's conviction and a surprisingly keen insight into what we might consider the Reformed concept of faith. The Board's ruling makes extensive mention of Stel's confession that religion for him means a life totally devoted to Christ, in every part guided by the Word of God. A complete quote of Lord's Day I of the Heidelberg Catechism is giving in the ruling of the Labour Board. It, thereupon, expresses agreement with Mr. Stel that his religion, therefore, also governs his daily work and his union support. The Board stated that, regardless how anyone may feel about such a concept of religion himself, it is entirely within a worker's freedom and right to judge that his union activities, too, be governed by such religious commitments. The Board also supported his right to believe it his duty to join another union, the CLAC, based on those same commitments.

UNION LAWYERS SEEK TO IMPOSE LIMITATION UPON "RELIGION"

CUPE's lawyer submitted that section 35a should be construed as meaning with religion the tenets of a particular faith as defined by a church, in this case the Christian Reformed Church. The lawyer produced a book on church-law of that denomination from which he drew the conclusion that that church had declared through its Synods that union membership and church membership are not incompatible. The union lawyers, therefore, proposed that Stel's religion did not at all exclude membership in CUPE.

The Board, however, rejected this limitation suggested by CUPE's spokesmen. It explained in its ruling that "religion" constitutes "a man's personal convictions and beliefs, and these need not necessarily be founded on a tenet or creed of a particular religious faith."

CUPE called in a certain Dr. Ronald De Sousa of the University of Toronto, whose field of study has been "belief", with the intention that it could be established that empirical tests be applied to a man's religious claims, and that the Labour Board devise these for Mr. Stel. Dr. De Sousa, however, became increasingly hesitant himself in this complicated matter, and admitted that the nature of belief is a matter of philosophic disputation. The Board concluded, correctly we feel, that to determine whether Stel's "religious convictions" measure up to the law's use of "religious conviction" the question of the credibility of his own personal beliefs must be established by the Board. In this the Board expressed its satisfaction. This, too, sets an important precedent for future cases.

CUPE: RELIGION HAS NOTHING TO DO WITH THE UNION

CUPE emphasized that Mr. Stel may have all sorts of religious notions, but that, after all, these have nothing to do with CUPE itself. They rejected Stel's contention that the absence of Biblical commitment in CUPE's constitution or daily practices could form a reason for objecting to CUPE. The union spokesman declared that Stel's objections are nothing more than a selective ethical socio-economic view and hence did not resort under the provision of the law which speaks of "religious."

The Board again sided with Mr. Stel and set an important precedent. It declared:

> "In his testimony he clearly affirmed that it was wrong for him to join CUPE because there was nothing in its constitution or in its activities which was affirmatively based on the Bible. This was important to him because he had committed his life to Christ, body and soul, both in his daily work and in his outlook on life. He believes that his labour is for Christ. It was wrong for him to be forced to join a union which was not so committed both in its constitution and in its daily activities. Before he in fact joined he had to make a spiritual decision and when he took the oath in joining he compromised his religious conviction. It seems clear that, based on this testimony or affirmation, Stel objects to joining CUPE because of his religious belief in the sense in which we have earlier defined this word. It is a state of mind that membership in CUPE is inconsistent with his duty to Jesus Christ. There can be little doubt that this relates to the Divine."

ANOTHER STEP FORWARD

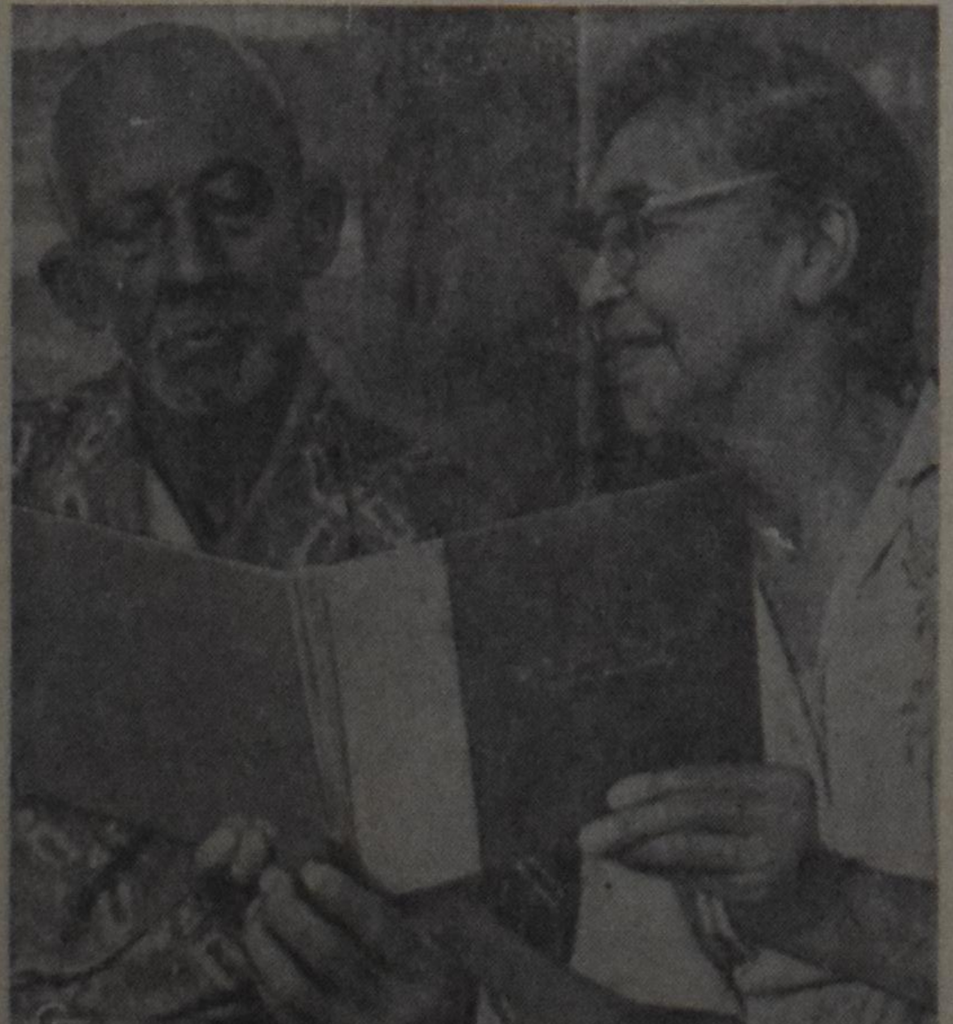
It is a matter of grave concern that in a free democracy a citizen must go through such agony to be exempted from union membership, or, better, to join the union of his choice. The present ruling of the Labour Board is another step forward. We have a long way to go, however. We may not rest until Christian workers have the full right, backed by law, to have their own Christian union with full representation rights.

The Board, in a small way, recognized this approvingly in the Stel case. It stated:

> "Stel has been a spiritual and financial supporter, though not a member, of the CLAC because, as he put it, that union was based on the Bible and it was his duty to support it. He testified, further, that he would be happy to join a union based on the Bible and if he could get into a union of his free choice that union should have bargaining rights, even if a minority union. He had had this in mind all along and this application was a first step in that direction. Counsel for CUPE argued that the Board must be satisfied that Stel's sole reason for seeking exemption is his religious belief and that this evidence indicated that Stel's views on the CLAC were an important part of Stel's motivation. While this to some extent may be true, we agree with counsel for Stel that Stel's support of the CLAC is closely tied in with his religious belief. It was his duty to support the CLAC because it was based on the Bible, whereas he could not support CUPE in good faith because its activities were not so based."

Much depends here on the cooperation of all of us as Christian citizens. It has become clear through the years that unions are ideology-driven and we as Christians must be led by the Word of God in our expressions in work and labour organizations. That should cause a holy restlessness among us all, seeing that so many of us are now absorbed in secular unions. For this the whole Christian community is co-responsible.

P.S. After this article had been written, the Ontario Labour Relations Board took a second unique decision regarding the so-called charity clause. This second decision concerns Mr. John R. Nobels, an employee of Joseph Brant Memorial Hospital of Burlington, Ont. Mr. Nobels was granted exemption as well from paying any dues, fees or assessment to the Canadian Union of Public Employees. Later on the Ontario Board took two more decisions, on which we will report in a next issue. - Editor.



HIGH SCHOOL GRADUATE—Urged on by his wife and nine children, Thomas Rearden attended four years of night classes in Edgefield, S.C., and finally received his high school diploma at the age of 79. He quit school after attending through 10 grades in the early 1900s.

A PAT FOR THE ROARING LION

NEW SECT URGES LOVE FOR SATAN

Since Christ is the ultimate expression of love and Satan is the extreme expression of fear, we should obey the Lord and "love your enemy" to break through the conflicts society faces today.

The view belongs to "Father Malachi," spiritual head of the newest Satan cult of Canada, based in Toronto.

His Church of the Final Judgment, known officially as "The Process," and tagged by critics as "The Satanists," has been operational in North America since mid-January.

"There are no orgies, no drugs, and no black magic," Father Malachi explained to Toronto Daily Star columnist Tom Harpur. "We live an almost monastic life in our community."

As the Process sees it, Jesus' teaching "love your enemy" is the key to liberation. This technique begins with personal enemies, but must extend even to Satan himself. Satan, the ultimate enemy, must be loved; in this way he can become "the ultimate friend."

Malachi, a former Roman Catholic, believes that Satan "is not evil . . . . He is a prober or tester to present our weaknesses to us. Then it's up to us. We can accept them and go on to beat them."

This view must be extremely pleasing to Satan.

Other tenets of the Satanists are: Reincarnation, self-knowledge, a series of gods, gnosticism (salvation through knowing) and ea eagerness to complicate doctrine — most of it unorthodox.

The movement began approximately eight years ago in London's Mayfair district and despite widespread criticism is today international.

Church Announcements

CHR. REF CHURCH

Accepted

to 't Zandt, Gr. (Nederland), Rev. J. Wieringa of Wyoming, Ont.

to Regina, Sask., Cand. John de Vries Jr.

to Edmonton, Ottewel, Alta., Rev. J. Boonstra of Duncan, B.C.

to Wallaceburg, Ont., Cand. S. VanderMeer.

Declined

for Lindsay, Ont., Rev. Wiebe VanDijk, Orillia, Ont.

for Edmonton II, Rev. John D. Hellinga of Grand Rapids, Mich.

REFORMED CHURCH

Accepted

to Dokkum (Ned.), Rev. J. G. Kuiper of Toronto, Ont.

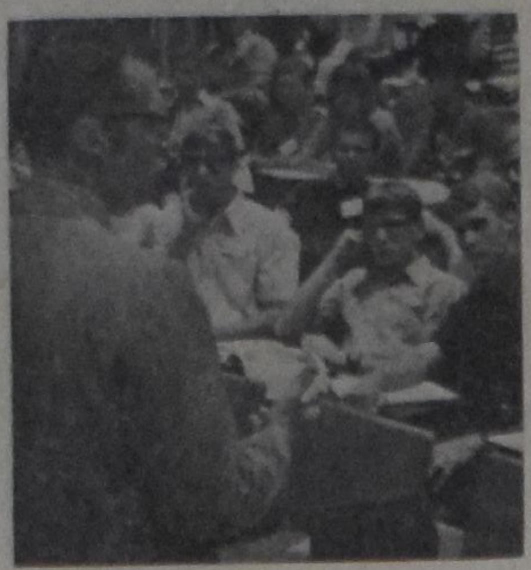
GEREF. GEMEENTEN IN NEDERLAND
(Neth. Ref. Congregation - Steenblok groep)

Called

at Unionville, Ont., Rev. A. Snoep of Vlissingen (Ned.).

Declined

for Chilliwack, B.C., Cand. A. Van den Berg of Gouda, Ned.



It's happening right now! Nineteen hundred young Christians together in one place, discovering, sharing, praising God . . . for six unforgettable days.

It's an annual event that brings them together — the Young Calvinist Convention. It's difficult to describe the total impact of a campus convention like the one going in Bozeman, Montana this week.

There's the thrill of mass meetings, the kind of spirited singing of which only young people are capable, the new friends that are made (sometimes for life), the discovery of a common heritage with Christian Reformed youth from all parts of North America, the renewed commitment to serve our Lord, the sheer fun of living together with a great bunch of kids.

Perhaps it's here that the convention's most lasting impact will be made, because all 1900 are assigned to a small group and a counselor for frequent and intensive Word study and the inevitable "rap sessions" that follow.

Pray for the conventioneers, their safe return home, and for ways to be found in which their Christian exuberance and vision for service can be utilized "back home."

THE YOUNG CALVINIST FEDERATION
1333 Alger S.E.,
Grand Rapids, Michigan

Sixteenth Annual Alberta Young Calvinist Rally

At least 400 young people from various parts of our province assembled in Lethbridge during the long May-weekend.

It is always great to see so many young people together. Furthermore it is an excellent thing, for a number of reasons, that our young people get together.

The attractive booklet which contained the entire weekend's schedule had on its first page a message from Premier H. E. Strom of Alberta, in which he said among other things, "In a world of rapid change, our Christian heritage continues unchanged."

A welcome to the city of Lethbridge was extended by its mayor, Mr. A. C. Anderson who wrote, "To achieve our meaningful purposes we must have people working together. We look to the capable leadership of the church with programs in tune with the times to play a major role in resolving the problems experienced by those in difficulty today."

There were greetings as well as words of welcome by Rev. J. Lont, director of the Young Calvinist Federation; by Mr. G. Dykstra, president of the Alberta Young Calvinist Inter-league; by Rev. L. Mulder, pastor of the Lethbridge Chr. Ref. Church; by Mr. John Vonkeman of Iron Springs, president of the Southern Alberta League; by Miss Nelly Vander Maas, secretary of the inter-league board.

Songs such as The Young Calvinist Federation Song, They Will Know That We Are Christians, Guide Me O Thou Great Jehovah, and others further graced the program.

The "Saturday Nite Opener" under the leadership of Gerrit Van Zeggelaar of Iron Springs got off to a good start. Various pieces of entertainment were presented.

Speaker for the evening was Rev. M. Lise from Burdett, Alta., one of the outposts in Southern Alberta, where there is no barber in the land by all outward appearances.

In connection with the theme for the convention which was **Hand In Hand**, pastor Lise had been asked to speak on **Hand in Hand with Fellow Christians**. The speaker indicated that this is only possible through living hand in hand with God. He showed the despair, loneliness, etc. present in our turbulent age. He put in a real plea for communal witness on the part of Christians everywhere. The christian voice must be a meaningful communal one in the various areas of life. The young people were challenged not to just accept the status quo but to subject life to the scrutiny of the scriptures. The young people were challenged with reformational living everywhere.

At the end of Saturday night's program there was the Coffee House featuring a folk singing group and a Christian rock group.

On Sunday evening there was a special youth service in one of the churches of Lethbridge which holds well over a thousand people. Many people from area churches were present filling the place of worship to capacity. The service was led by Rev. R. Koops of Iron Springs. The theme was **Hand in Hand with God**; the text: Psalm 139 the last few verses. The young in the audience in particular were challenged to walk the Way. That Way is the great Son of David, Jesus Christ. That way has to be travelled by all of us, as individuals through the power of the Spirit, and as a new community together, so that God's people may become known as the people of the Way again in all of life's areas.

After the service it was back to the Coffee House.

On Monday morning there was a pancake breakfast and there were a number of competitive games including a car rally.

In the afternoon there was a banquet. Very able master of ceremonies was Rev. Mulder of Lethbridge. Speaker was Rev. J. C. Lont, the Federation Director. He strongly urged the young people to be for real. Young people should set an example and demonstrate Christian graces and virtues. It was great to have the Federation Director with us.

That same afternoon there was a special feature. Singer Jim Bolden, about whom you can read in the April 1971 issue of **Insight**, moved the audience with his marvellous singing, serious sidetrackings as well as roaring laughter. It was tremendous to hear this brother sing, "Talk about a child who does love Jesus, Here's one! Here's one!" and many others.

Monday evening the young folk went to the coffee house again.

The young people in southern Alberta showed real concern for their parents, as a special program was put on for them on Monday evening featuring both Rev. Lont and Mr. Bolden.

Along with many other things which made this rally a success we can thank God for such times of fellowship, inspiration, perspiration, and a sense of being alive in His great world made and redeemed by Him.

R. Koops.

FEDERAL ASSISTANCE HIGHER EDUCATION INCLUDING CHURCH SCHOOLS, DROPPED IN '70

Washington, D.C. (EP) — U.S. Federal support to higher education — which includes church-related colleges and universities — dropped $227 million in fiscal 1970 from the previous year, a decline of 7 per cent.

It was the first decrease since the National Science Foundation (NSF) began reporting the totals of support given by federal agencies to the nation's institutions of higher learning in 1963.

From 1963 through 1966, the rate of annual growth in federal support averaged 29 per cent, slowing to 10 per cent in 1967, and rising only 2 per cent in 1968 and 1969.

Actual figures reported by the NSF were $3.227 billion in fiscal 1970, compared with the peak year of 1969 when it was $3.453 billion. The 1970 total was the lowest since 1966, when it was $3.010 billion.

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MENNONITES CLEAN UP CAPITAL MESS LEFT BY MAY DAY DEMONSTRATORS

Washington, D.C. (EP) — While a Superior Court here disposed of some 10,000 court cases arising from May Day anti-war demonstrations, a group of Mennonites spent several hours cleaning up debris left behind by the throng.

More than 100 members of the Mennonite Disaster Service, a relief agency, came from Pennsylvania, Virginia and Delaware to clean up West Potomac Park and the Washington Monument grounds.

At the monument they repaired some benches which had obviously been used for firewood.

They worked without compensation, emphasizing that the clean up was their way of "showing we're for peace" and that Mennonites, as pacifists, "want to be constructive, not destructive."

BLESSITT IN LOOP RALLY SAYS AMERICA'S WOES SPIRITUAL

Chicago (EP) — An invasion of Chicago's Grant Park last year brought young people wildly throwing rocks and bottles at police. On May 23, a counter-revolution brought more than 2,500 young people shouting "Hallelujah!" amid choruses declaring, "Chicago Police, we love you; Chicago Police, Jesus loves you."

The Jesus people, led by Sunset Strip Minister Arthur Blessitt, drew the attention of some 4,500 amazed passersby as they marched into the Civic Center singing hymns.

"There are people here today who were once strung out on acid or speed, but who are strung out on Jesus," the Rev. Mr. Blessitt said. "There is only one way out, and that is through Jesus. Man, He's where it's at."

The visiting evangelist said he would like to have an appointment with Mayor Richard J. Daley so he could ask the mayor whether he has been "saved."

The rally was the climax of a parade led by Arthur Blessitt and his five-year-old son. The mod minister was brought to Chicago by the Homewood-Flossmoor Optimist Club in an attempt to counteract the drug scource among youth. Blessitt has a Christian night club on Hollywood's Sunset Strip which he calls "His Place."

HAPPINESS IS . . .

The afternoon was warm and sunny. Summer at its loveliest.

Outside the beautiful college auditorium an abundance of flowers colourfully bordered the well-kept lawns. Inside, it was delightfully cool and the dim light caressed the eyes.

The very formal invitation had seemed to warrant a dignified affair. And dignified it was! Swiftly the available space was filled to capacity. An air of expectancy enveloped the proud parents, brothers, sisters, not to mention the boyfriends, more in love than ever. The occasion? The graduation exercises from St. Joseph's School of Nursing, Hamilton, of so many nurses-to-be.

A sudden hush fell over the audience as the organ music swelled with the tones of "Land of Hope and Glory". They rose to their feet. Slowly, from two sides, more than a hundred young ladies ascended upon the stage where they found their places without even so much as a slight ripple of confusion. Cameras started to click and flash, till in the end one could imagine the explosions of blue light, here, there, everywhere, to be the heralds of an approaching thunderstorm. Unperturbed and seemingly in complete control of their emotions, the girls went on with their ritual, most likely well, and proudly, aware of the fact that, with their uniform white dresses and graceful bouquets of deep-red roses, they formed a lovely spectacular.

They looked so serious, so terribly young and vulnerable so that, while thinking of the difficult task which loomed ahead of them, I found myself struggling with a big lump in my throat.

The last one had taken her place and the organ fell silent. The program started. In speeches and greetings the thought was conveyed that this festive occasion was the crown upon several years of hard work and at the same time the beginning of a noble profession.

I looked at the impeccably white uniforms and thought of the future, when blood and tears of desperately sick people would soil and stain them. . . .

It was good to hear the importance of the protection of life, right from conception, stressed upon.

It was wonderful to hear the valedictorian confess her dependence on the Lord of Life and to sense the dedication which she and her classmates vowed to mankind in need.

With composure, usually so foreign to these young and lively creatures, they received the tokens of their newly acquired status: diploma and pin.

Later on, after the impressive recessional, which was again, as I felt it, marked by a touch of vulnerability, the nurses mingled with guests and relatives outside. Relieved, proud and happy as they were, the air soon was filled with peels of laughter and excited chatter. Cameras clicked again and again with the sun, the blue sky and the mass of coloured flowers as friendly allies assuring beautiful pictures.

Looking back I cannot help but think: happiness is . . . to be the proud and thankful parent of one of those lovely girls dressed in pure white with the red roses as a symbol of love!

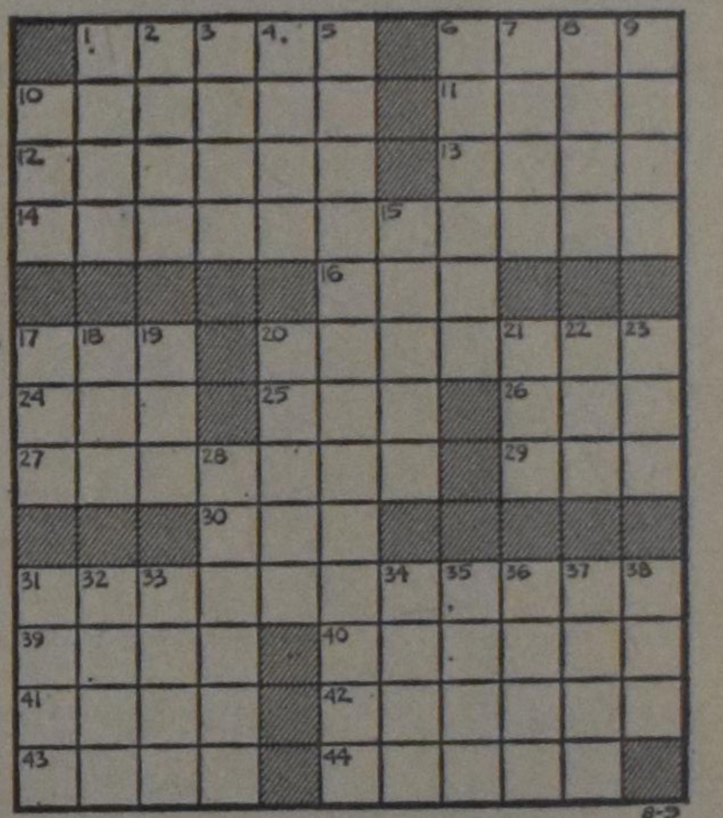
Alice Los.

CROSSWORD PUZZLE

ACROSS
1. Labor union branch
6. —— the dirt
10. Pun word for money
11. Pennsylvania city
12. Wildcat
13. Example
14. Famous outlaw (3 wds.)
16. Chaney
17. Devoured
20. One of the Americas
24. Kettle's accuser
25. Finnish seaport
26. Have debts
27. Farm vehicle
29. Bookie's concern
30. "Pst!"
31. Charles Kingsley fantasy, with "The" (2 wds.)
39. Land measure
40. Angola's capital
41. Prophet
42. Invisible
43. Victim
44. Heavens

DOWN
1. Places; localities
2. Russian city
3. Cubicle
4. Chinese port
5. Famous nursery rhyme (3 wds.).
6. Adequate
7. Asian country (var.)
8. "In Spain They Say ——" (2 wds.)
9. Listen to
10. Dab; daub (dial.)
15. Obeisance
17. Inclined
18. Craggy hill
19. Greek letter
20. Provide foods
21. Steal
22. Fear
23. Allow
28. Gay
31. Insect
32. Maple genus
33. Bring to bay
34. Tom Sawyer's Polly, for one
35. Swat
36. Arrow poison
37. German river
38. Salvador or Mateo

Yesterday's Answer



8-9

SOLUTION
to previous
Crossword Puzzle

DATA CENTRE

Sept. 3-6	AACS Study Conference, Columbia Camp, Cultus Lake, B.C. Speakers: Dr. Arnold DeGraaff, Dr. Peter Schouls.
Sept. 3-6	AACS Study Conference, Pioneer Lodge, Sundre, Alberta. Speakers: Dr. Hendrik Hart and ??
Sept. 3-6	AACS Study Conference, Camp Okoboji, Iowa. Speakers: Rev. B. J. Haan, Dr. E. Evan Runner, Dr. James Olthuis, Rev. John Schuring, Rev. J. B. Hulst.
Sept. 4-6	Labour Day Weekend Camp & Picnic, Lakewood Christian Conference Grounds.
Sept. 10	Pastor Richard Wurmbrand speaks in Edmonton, McDougall United Church, 101 St. and MacDonald Drive.
Sept. 25	Bazaar for Christian Education, 10 a.m. - 10 p.m. Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Toronto (Etobicoke).
Sept. 30	Fruitland Chr. Ref. Church. Showing of the film "Bible Smuggling into Russia". 8 p.m.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon and rally in the evening.

PASTOR WURMBRAND IS COMING TO EDMONTON

He will speak about the suffering under communism for Christ believers

in the McDougall United Church.
101 St. & MacDonald Dr.

Friday, September 10, 8.00 p.m.

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Promise in the Courtroom

"When they bring you to be tried in the synagogues or before governors or rulers, do not be worried about how you will defend yourself or what you will say. For the Holy Spirit will teach you at that time what you should say." That's what we read in Luke 12 : 11, 12 (Good News for Modern Man) as Christ's admonition to His Church.

"There is no doubt in our minds that Klaas Stel is a God-fearing, deeply religious man. He gave his testimony in a calm manner, despite a vigorous cross-examination, a good deal of which was, as we shall see, on complex and difficult subject matters. It must also be remembered that he was not speaking in his mother tongue. Nevertheless, he was relatively articulate and completely unshaken. He was a candid witness and we have no grounds whatsoever for disbelieving any of his testimony." That's what we read in the decision of the Ontario Labour Relations Board of July 20, 1971.

Mr. Stel had filed an application to be excused from membership in the union of the place where he was working, which was now possible under the new Ontario legislation, but it was clear from the outset that it would meet the strongest battle from the side of the neutral unions. So before the Ontario Labour Relations Board took its decision, several hearings had taken place and the union had not left one stone unturned to have the application of Mr. Stel refused.

Above all the nerve-wrecking and tension-filled times of the hearing, we could hear as it were the Lord say: "Do not be worried." And when on July 20th, 1971, the Labour Relations Board finally took its decision, we have looked at one another. Is this true? Yes, it is true. The Word of the Lord is reliable. And the Ontario Labour Relations Board has provided the proof. We read at the end of the Board's decision, "that Klaas Stel is not required to be or to continue to be a member of the North York Civic Employees Union, Local 94, Canadian Union of Public Employees or to pay any dues, fees or assessments to the said union."

We do well to take a good look. Not a good look at Mr. Stel or at the Committee for Justice and Liberty or at the Christian Labour Association of Canada, but at the Word of the Lord. Sure, Mr. Stel has been used and so has the CJL Foundation or the CLAC, but that is not most significant. The most important part is that within a Court Room in Canada the promise of the Lord has been fulfilled. That may have aroused the anger of the union and its lawyers. We should not be surprised if the Word of the Lord kindless the anger of the unbelievers. But our attention should not be focused on this anger, nor on the part of people or organizations which the Lord used for His purpose. It was the LORD Who had spoken. In its decision the Ontario Labour Relations Board noticed that Mr. Stel had not based his application on a declaration of the Christian Reformed Church, of which Mr. Stel is a member, but on his PERSONAL convictions. It has made us thankful to read this in the decision, which we received through the courtesy of the CJL Foundation. Here stood one man over against a small army of people who tried and doubted his allegiance to the Lord, but this man had the promise of his God in His hand, and, therefore, he was calm, unshaken, and a candid witness.

D.F.

Evangelical Concerns in Business and Labour*

by GERALD VANDEZANDE

"May they be one, so that the world will believe that You sent Me."

Modern man's style of life is fragmented. It lacks unity and perspective. Our society preaches a gospel of non-commitment and neutrality. It fosters the illusion that religion, especially when it is christian, is a separate compartment of life — a personal, strictly private compartment. Despite two world wars, Korea, Vietnam, Quebec, the Hall-Dennis report on education, the Woods report on industrial relations, and new developments generally, some influential people still argue that fundamental beliefs are unrelated to politics, education, business, labour, and other public affairs.

What is religion? It is service. At heart, man is a religious being — always! God made him so. Man has the innate need, the inescapable drive, to serve — either the true God or the false gods; either our liberating, living Father-in-Christ or the degrading, dead idols. The christian religion is not a phoney thing but the real life. The Word of God embraces more than one-seventh of our week. It shapes our entire lives: 24 hours a day, seven days a week, 52 weeks a year! At least, it should! There is nothing dualistic or part-time about the way-of-Truth. It is total — compellingly so! It is Christianity instead of church-ianity. It is living!

Just open you eyes! Look around you! Those who do not commit their daily living to Jesus Christ have made a commitment to something else — to an idol! Each life will flow into a stream directed towards the advancement of some religious goal. There is no real neutrality in education, in labour, in business, in politics. The believers-in-neutrality are still believers!

Thousands offer their lives to the gods of materialism, humanism, and hedonism. If a man's heart is dedicated to "making money," to "building a great, new world," to "having a ball," this comes to expression in his life. For out of the heart are the issues of life.

A case in point is the established trade unions — the capitalists of the seventies. Though their elite hotly denies it, the secular labour movement is deeply religious. Obsessed with a drive for power unlimited, the secular unions' officialdom shrewdly use the thousands they "represent" as unwitting pawns in a living chess game. Like the greedy employers of former decades, they attempt to satisfy their flock's religious hunger with mere cash. They are ready to crush anyone or anything daring to block their pathway. Anytime! "We demand industrial democracy!"

While many cringe in the face of this deeply dangerous way of death, even our leading politicians appear at a loss as to how to solve the recurring problem of union-management conflicts. Rather than provoking employers, employees and their respective organizations to exploration of existing and new avenues of justice when "negotiating" contracts, the government, far too often, watches passively as organized labour and management have it out in a bitterly destructive struggle. "We must preserve free enterprise!"

Too many employers, ulcerated with continual worry over money, blindly adhere to their faith in contemporary capitalism. Passionately they struggle to squeeze the last profitable coin from the sweat of their employees and a chronically sick economy. "Grab, man, while the grabbing is good!"

Many a worker, misdirected as he is, greedily seizes each chance to hold out for more pay, for more benefits, for more time off. Freedom fades and responsibility diminishes, but he, thoroughly brainwashed by modern advertising, is too enmeshed in the money-trap to care. He is only too ready to gamble — to exchange his labour and liberty for silver and serfdom.

Let's face it! There is nothing great and glorious about our exploiting system of ruthless commercialism. Like acid, it systematically, albeit subtly, erodes life. It eats away at the humanity of man. And the news media feverishly push and thrive on it.

The christian community has waited too long. Too often we were only spectators. When we evangelicals did speak, our talk was often negative, vague, and irrelevant.

Social and hot gospellers alike had better wake up to the fact that we face a grave crisis. Right in our "comfortable" pulpits, pews, shops, schools, and legislatures, we had better be honest to God and to our neighbour. We had better recognize the truth: **every human problem is a religious problem.** And we had better help tackle it — communally, positively!

Only by humbly living out of the all-renewing power of the Word of God can we hope to solve anything. Only by pledging wholehearted obedience to the liberating Christ Who made all things new, can we be authentic doers-of-the-Word. Only by christianly structuring **all** our living can we erase the sense of futility and insecurity so prevalent in our secularized society. We evangelicals had better mean what we say and give our words meaning — **in Evangel-driven deeds.**

Of late, it has again become painfully clear that all is not well with Canada's union-management relations. Almost daily, we are witnessing disturbing developments. The most hopeful aspect of the current rash of major strikes is that they have injected a new urgency into the search for remedies.

It is obvious that the present inflationary wage-and-price-setting process is not getting Canada anywhere — except down. If anything, the recent developments should help to convince the powers-that-be in labour, government and business that the free collective bargaining system, as it is presently understood and used, is an exercise in futility. It causes almost nothing but damage. The "freedom" which the management and union officials enjoy to do their "bargaining" has been, slowly but surely, turned into license. "Never mind what is just and fair, as long as the union members get what we have made them believe is right, as long as the company can pass on the cost of the new wage package and can satisfy the shareholders. Why worry about the national interest or the plight of the pensioned neighbour on a fixed income or the workers employed in less profitable industries?"

Unless the "contesting parties" acknowledge their **public** responsibilities and restructure their **private** contract talks radically, so that both think no longer in terms of the respective vested **interest** but, instead, adopt the broader view and concretely honour the relevant socio-economic **norms** — which include the obligation that full justice be done not merely to the powerful **few** but to **all** — the federal and provincial authorities will have no choice but to begin exercising their God-given, governmental duty **dynamically.** How? By becoming much more directly involved, **as the promoter and dispenser of public justice,** in the collective bargaining process and in the shaping of the **Canadian** economy.

Hang "private enterprise" and "free collective bargaining" if these loaded concepts mean — as they now apparently do! — that industrial and union establishments can do as they "bloody well please" and get away with economic murder. The Christian Labour Association of Canada is known not to be enthused about **socialism** and all its **collectivist** hang-ups, but neither is it one bit impressed by **individualism** and the **laissez-faire** attitude of modern labour and management, who abuse their authority and freedom and disregard the legitimate social and economic rights and interests of fellow-Canadians. We don't accept false dilemmas!

The government had better remember that it has also been instituted to protect and help the economically weak. It has a big task — for better, not for worse!

To make collective bargaining work, some experts favour bringing all unions that deal with a particular industry into bargaining sessions simultaneously and as a group. The rationale is that this would tend to keep one union from trying to get a better deal than the last one, a tactic so familiar in construction industry negotiations that it is known as "whipsawing."

No question about it: there is a real need for improvement! At issue is the collective bargaining process itself and all that it has come to mean to labour and management. The whole system is on trial. It is high time for a fundamental change!

Ed Finn, public relations director of the Canadian Brotherhood of Railway, Transport and General Workers, in his December 8, 1969 column in the **Toronto Daily Star,** notes that a credibility gap has opened up between many union leaders and their constituents. Is this any wonder, considering Mr. Finn's description of collective bargaining?

> Collective bargaining, after all is still largely a game of bluff. Few employers, and even fewer unions, are prepared at the start to expose their true objectives.
>
> One of the union negotiator's biggest assets, while negotiations are one, is a militant membership with high expectations. He can use that militancy to frighten the employer with the possible consequences if he doesn't loosen his purse strings.
>
> The catch is that, in most cases, a union leader cannot talk economic realities to his members while at the same time building up their expectations for bargaining purposes. The settlement he knows is reasonable is often well below what the members have (tactically) been led to believe is attainable.
>
> And yet the inflated, "unreasonable" wage goal may be essential so that a later compromise can be reached to produce the more realistic figure. Thus many union leaders are prevented by the exigencies of the bargaining system from "leveling" with their members.

There is little disagreement with this view of collective bargaining. In fact, the statements issued by the "contesting parties" are, more often than not, strikingly similar! They leave one with the distinct impression that today's management has no fundamental quarrel with the modern trade union leader. Both the management and union establishments appear to think exclusively within the humanist framework.

Both base their arguments on the same premises; thus, collective bargaining is considered almost exclusively in terms of union-management confrontation. Both appear vitally interested in the preservation of the existing system, for both conceive it to be the most effective channel through which they can strike a good economic deal. Both want to keep

(Continued on page 4)

* A paper presented at the Manitoba Evangelical Convention held in Winnipeg on October 31, 1970. (Abbreviated.)

LAKEWOOD CHRISTIAN CONFERENCE GROUNDS

Labour Day Weekend Camp & Picnic September 4 - 6

PICNIC ON SATURDAY
CAMP ALL WEEKEND

Come and meet your friends from all over because that's where they'll be

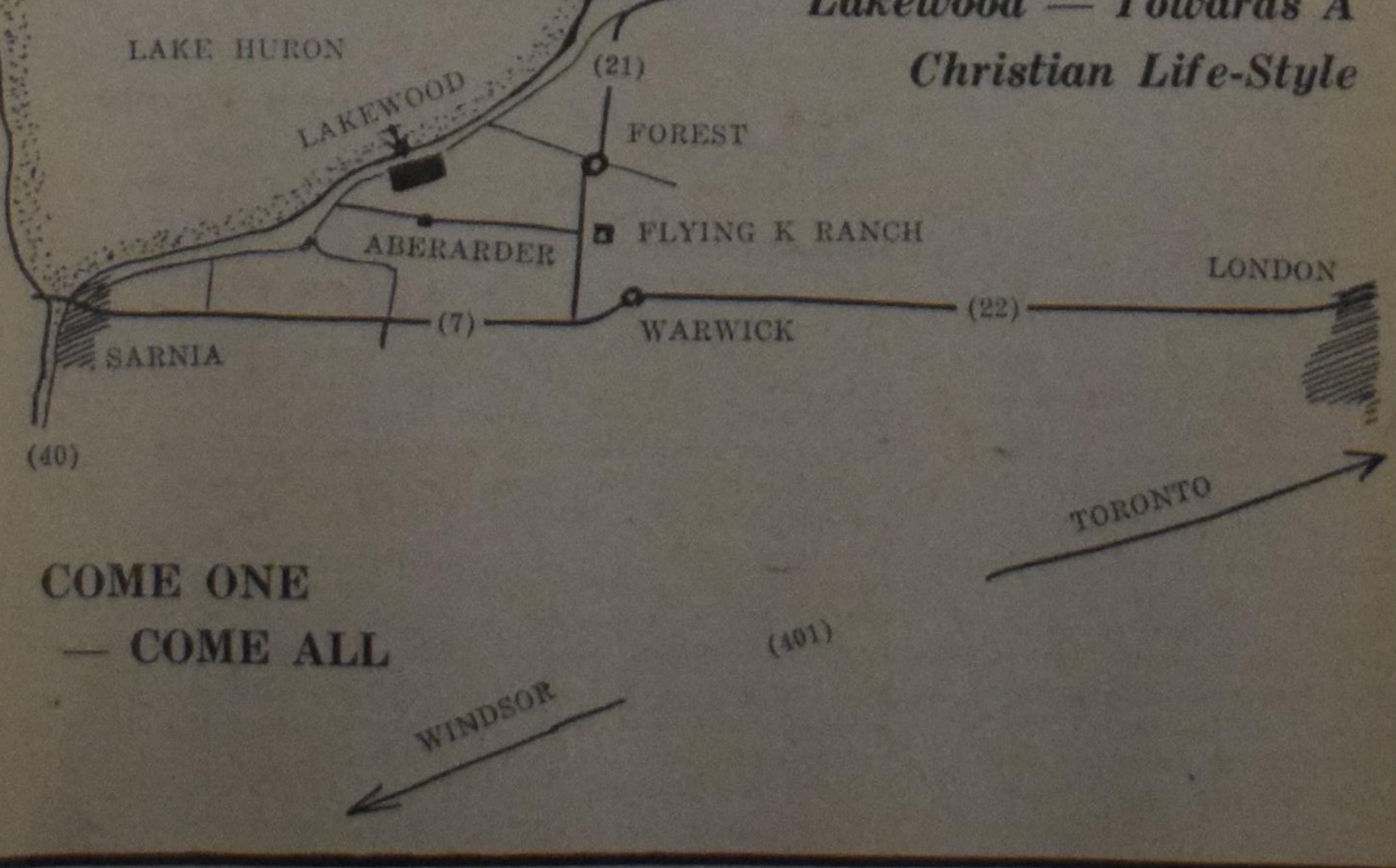
- Swimming in clear & beautiful Lake Huron
- Nature Trails
- Games
- Communal Singing
- Saturday Nite Movie

SUNDAY RALLY REV. SPOOR
SPECIAL MUSIC

BRING LAWN CHAIRS - BLANKETS - HYMNBOOKS - A JOYFUL HEART

ADMISSION: Saturday Picnic — 50 cents
Camping for Weekend — $5.00 for Members
$6.00 for Non-Members

Lakewood — Towards A Christian Life-Style



COME ONE
— COME ALL

Evangelical Concerns in Business and Labour

(Continued from page 3)

the government out of their "private" dealings as much as possible. Even the socialist-oriented, "public-minded" Canadian Labour Congress affiliates appear to have adopted the capitalists' slogan: "The least government is the best."

I will require radically new insight to envision a viable substitute for the present "adversary system." For, as Royal Commissioner Ivan C. Rand observed: "We have not, as yet produced an acceptable framework of ideas to replace the crudely developed bargaining, conciliation and strike ritual. . . . With our present scale of values that task, as best, will be difficult." This will certainly prove to be the case if we accept the conflict-infected, materialist notion advance by Murray Cotterill, the Steelworkers' director of public relations: ". . . if the ability to inflict mutual loss of economic income does not exist, there can be no effective bargaining."

The evangelical community, especially, shall have to do considerable homework if it hopes to be of dynamic service during the Seventies. If the community of the committed to the Evangel means anything by the Name, it shall have no choice but to tackle more than it has and more than appears humanly possible.

To facilitate our communal struggling with certain basic issues, I am listing below twelve discussion starters. Please feel free to add your own. Biblically-formed alternatives are most welcome! In the unity of the faith, we should come to a radically christian understanding of our communal task and responsibility in God's creation as workingmen and businessmen, so that we, as one man can joyfully announce the development of "an evangelical view of business and labour."

I BELIEVE:

1. that all men are created and called to be their Maker's faithful image-bearing servants throughout their entire lives;
2. that all men are commanded to honour their God-given cultural mission to preserve and develop the Lord's creation and the whole of human life in harmony with the redeeming, directing, structuring Word of God;
3. that this all-embracing calling and mission should be obeyed personally, communally and, where required, organizationally, through Jesus Christ in keeping with the particular responsibility, authority and freedom of men's differentiated talents and offices;
4. that both employers and employees, as well as their respective employer and labour organizations and these organizations' official representatives, are obliged to order socio-economic life in obedience to its own God-given norms;
5. that all men engaged in and connected with a business enterprise should structure it in its totaliy, is inernal organization and its functioning in conformity with the norms relevant to them;
6. that all men associated with a business enterprise are equally (in terms of the Law) confronted with this common task, in the execution of which everyone ought to know his own, unique place, duty, authority and freedom and have genuine respect for those of his fellows;
7. that all men associated with a business enterprise should acknowledge the integral unity, the variety and the inter-dependence inherent to the structural unity, variety and interrelatedness of human life, man's office, responsibility, authority and freedom;
8. that every employee (worker and manager) of a business enterprise is, by virtue of his official (in terms of office) calling and mission, under obligation to help develop, form and maintain the business enterprise in general and those relationships within it that directly or indirectly affect his position and spheres of concern in particular;
9. that all worker-employees of a business enterprise should communally exercise their several official responsibilities through voluntary labour movements and other structurations of their own choosing that reflect the diversity of principles alive among them;
10. that the differently committed, voluntary labour movements' representatives should have their respective memberships' official consent (authorization) to conclude collective agreements binding on all worker-and-manager employees engaged in the entire industry;
11. that such differently committed, voluntary labour movements should form educational councils and as such have a legitimate, important, positive role to play in the education forming (for the assuming of non-work responsibilities) of all the employees engaged in the enterprise;
12. that the ordering of labour-management relationships, the determining of wages and other conditions of work, and the organizing of the manufacturing or service operations within as well as the purpose of the business enterprise and the industry generally should be the proper and equal (in terms of the Law) concern of all the members of the work community.

Let's Play Chess

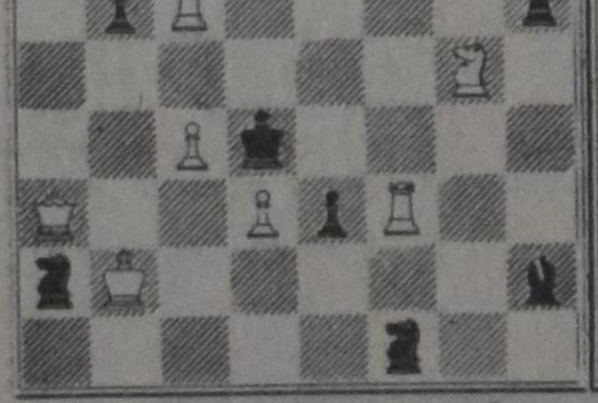
Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN SEPTEMBER

456

Author: G. J. Bouma, Holland 1967

11



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457

Author: J. Mortensen, Denmark 1970

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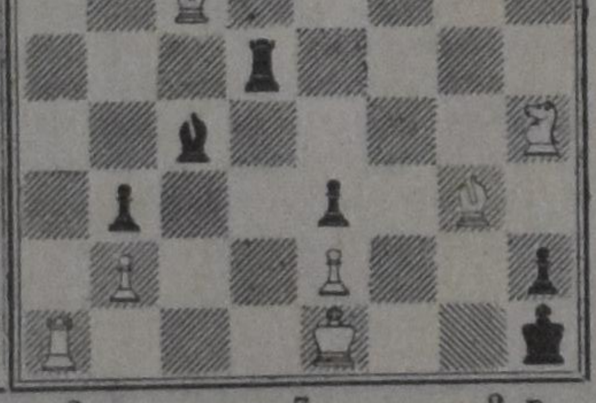

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NOTES

1. In August we had no chance for the publication of our regular program, From now on, however, we follow our regular routine again. The present series shows rather tough problems. You certainly will be eager to get at them! Note how modern these compositions are.
2. The Dutch author Bouma won a first prize with this 3-mover. I would not be amazed if this problem would turn out to be too hard for some of our solvers, just give it a try. Full solution, please.
3. This problem was an original last year in the Scandinavian chess paper, "Stella Polaris". It drew much attention. For a 2-mover it is quite a tricky problem. Key and threat, if any, should be shown.
4. Deadline late in October. Therefore: don't hurry!

Canada's National Parks:

YOHO NATIONAL PARK

by John F. Hayes

(Canadian Scene) — "Yoho" is an exclamation of surprise and wonderment in the Cree Indian language. The Canadian park that bears this name lives up to the exclamation — Yoho National Park, established in 1886, is an area of 507 square miles lying along the west slope of the Canadian Rockies in British Columbia. By a system of trails covering more than 250 miles, tourists can scarcely believe the wonders of it all — spectacular waterfalls, glaciers, towering peaks and the green translucent lakes. Alpine and subalpine plant communities are a memorable and colorful aspect of the landscape with a wild beauty of seemingly endless variety.

Kicking Horse and Hoodoo Creek are the main campgrounds providing space for tents, campers and trailers. Other camp-grounds are at Chancellor Peak and Takakkaw Falls. A nominal camping fee is charged. Yoho has a number of privately operated lodges located at Lake O'Hara in the Yoho Valley, at Emerald Lake, near Wapta Lake, and east of Field.

Wildlife and birdlife are everywhere. Trout is found in most of the lakes and stream fishing is best where there is no glacial silt in the water. Ottertail and Ice Rivers are usually the best bet for the fisherman but there are some dandy holes in the Kicking Horse River above the junction with the Yoho. Motor boats are prohibited in the park but the use of rowboats and canoes is allowed. There are rental places at strategic spots.

For the protection of mountain climbers, all travel off the park trails must be registered with the District Warden. Every year mountaineers from many countries come to Little Yoho and Lake O'Hara districts to explore the mountain peaks and valleys.

If you plan visits to the National Parks, which usually charge entrance fees, a licence or passport can save you money. A $2.50 licence — $3.50 for a trailer — gives you and everyone in your car year-round access to all of Canada's National Parks. (A Golden Eagle Passport, costing $10 provides entry to 3,000 recreation areas in the United States.)

Pastoral Counselling

FINANCIAL CRISIS IN THE FAMILY

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I'd like to discuss with you a bit today "The Financial Crisis in the Family." There is a real financial crisis in many homes today. The rate of unemployment is constantly increasing. Many men who worked overtime for some years now find that they are limited to a forty-hour week or even a shorter work week. At the same time the cost of living has been increasing and the dollar is no longer worth a hundred pennies. There have been a number of families where the husband had a good income, an income in five figures; but due to the economic crisis he has gradually had to clip his wings. He had to re-finance his mortgage or postpone the purchase of a new car. It even begins to cut into the life of the family, where it really hurts.

Now it is true the family is not alone in this condition. The schools in our community are in a state of crisis; a number of business firms have gone bankrupt; our government goes deeper and deeper into debt. But it hurts more when it comes close to home and when it strikes the family. For many people the lack of money has real emotional and mental overtones. The earning and the spending of money are obvious symbols of success in our culture and people strive with all their might to gain as much money as they possibly can. Human beings are usually materialistic. In our society a person's worth is measured often by his financial success. We measure the wealth of a person by the amount of money he has in the bank or the kind of home that he has and the kind of car that he drives. Now this brings about a good many social pressures, because of the fact that within the family, too, this same standard of success is so frequently used.

Now money can be used in marriage to give vent to feelings of hostility, inadequacy, anxiety, and of emotional deprivation. For many of us money symbolizes security, both economic and emotional. As a result, you find that there often is a cleavage that comes within the family because of the fact that people approach money in such a strange and such a neurotic way. We say that money is power; and money does give us the power to buy many things that others may not be able to possess. The man who owns the factory usually has control over a number of people. In the family also, the man or the woman who holds the purse strings is the one who frequently is in control, because there is a real power to money. Money gives people also a feeling of security. You may know how difficult it is to have the feeling that you have no money or that you go about without any money in your pocket. It gives you a strange sense of insecurity. What would happen if you would run out of gas? Or, what would happen if your car would break down and you would have to get some way to get home? It gives you a sense of feeling somewhat insecure if you have nothing in your pocket. And then, too, it gives a person a sense of freedom if he has money. There are certain things that you can do if you have possessions. There are certain things that you cannot do, if you do not have them. Since there are these tremendous emotional factors in the matter of money, it often leads to friction in families today.

Now there is a distinction that is made between the use of money as being normal and neurotic. There are normal ways of using money, and then it means that money is a means to an end. The normal person tries to allow himself to use his money so that he can purchase the things that he needs; that he can do things for himself, in order that it may help him. He does this so that he can in this way accomplish the great goal of life, the things that he wants to accomplish in life. The normal person is not going to sacrifice his health, his love, his contentment or his sleep at night because of money; but a neurotic attitude towards money is to look at money as an end in itself. The kind of person who feels that by the time he retires he should have such a large bank account, that he will be able to do just exactly what he pleases, and he will keep on struggling and scraping and scrimping all his life long in order that he may reach that goal. It's a rather foolish way of looking at life when you think of it as a means in itself, an end in itself; because then, of course, money becomes for him a status symbol, and as a result he sees nothing but that which he has.

Possibly the greatest danger in a family is when you have this "yours and mine" situation. When the unity of the family is broken apart by possessions. The idea is that if a wife has to ask her husband for every cent that she is to use and has to give an account of exactly what she uses each penny for, it becomes a matter of the husband saying, "It's mine and I'm only giving you a little of it so that you can use it, but I'm going to control the whole situation." It's his money. Now this matter becomes just a bit more critical when there is also a working wife. When the wife goes out to work, she also brings in a paycheck and as the case is in some homes, each one talks about "my" money and "your" money. How are they going to spend "my money" or "your money"? Now in some cases the husband has demanded that all the money be put together into the same checking account or into the same pot and that he still is to control his. This of course leads to a tremendous struggle and often to a real matter of who is going to determine just how this money is to be used. But this problem becomes even worse when a wife is working regularly and a husband is possibly trying to pick up odd jobs because he has lost his regular work. This, I think, leads to some great difficulties, because this gives the husband the feeling that he is no longer the one who is providing for his family as he ought to. And it leads often to this feeling that his wife in this sense gains control over him and this is, of course, something that he may well resent. I have run into a few cases, one of them in a letter that came in recently, of a husband who had always been demanding of his wife that she give account of every penny that she spent, and he was the one who controlled the purse strings and exerted his power in this way. But then he could no longer find work or he lost his job and she went out to work; and so she turned around and she did the same thing for him, and the family was just about ready to drift apart.

The way we use our money is a reflection of how much trust and how much faith we have in each other. Years ago it was generally expected that the husband paid all the major bills, and let the wife manage the rest. In many families this is still the case. But when a marriage is sound it is of relatively little importance whether the husband or the wife undertakes the matter of writing the checks. This usually depends on whether the one is more efficient than the other or the one has more time to go to the bank than the other; but the thing is that there should be a sense of mutual trust. If each of the two parties in the marriage trusts the other and recognizes that they will make mistakes, we hope that they won't be too big a mistake, but that there will also be differences of judgment; that the husband may at times say, "Well, why did you spend money for that?" Or, she might say this to him. But after all, when there is a sense of trust, then it's not so much a matter of saying "It's yours, or mine," but "It's ours."

Money can mean many things. To one it is power and control. To another security; to another freedom. But money can also mean love, love in the sense that we work and we work hard in order to provide for the needs of our families; that they can be properly housed and fed and sent off to school, and so that their needs can be adequately supplied. And I think many parents recognize when they look back over the years that this is often the greatest blessing of money, not what we still hold in our hand, but what we have used in love to provide for our loved ones; then money becomes a blessing.

OUR THOUGHT FOR TODAY: There was great wisdom in the advice of the Psalmist when he told men to lift their eyes to the mountains; for when we look up and see life's experiences in the light of the bigger things, we tend to lose this pettiness of ours. Learn then to put the little things in their proper place.

Beelden van en uit NEDERLAND

BIJBEL EN HEIBEL

Het trof mij, dat een Amerikaan Nederlands had geleerd om Groen van Prinsterer en Dr. A. Kuyper in het oorspronkelijke te kunnen lezen. Een lofwaardig streven, daar in Nederland bosjes mensen rondlopen, die de beide namen niet zouden kunnen thuisbrengen. Hoe moeilijk het overigens is een aangeleerde taal correct te gebruiken bleek ook nu toen "kleine luyden" werd vertaald met "little people" Kuypers kleine luyden waren meestal stoere en sterke boeren, ambachtslieden en arbeiders, echter maatschappelijk niet tot de rijken en edelen behorende.

Ook in de nazaten van die kringen, nu geen geringen in maatschappelijke zin meer, maar ministers, burgemeesters, professoren, groot-industriëlen en wat dies meer zij, is de belangstelling voor Groen en Kuyper gering. En de kennis van hun geschriften navenant.

Het hoort ook niet meer tot de bon ton over deze Calvinistische voortrekkers te spreken. Hun opvattingen immers heten verouderd, hun anti-these was in diepste zin onchristelijk. Althans volgens hen, die de nieuwe theologie aanhangen. Tegenwoordig is het "isolement" in de ban en de oecumene het ideaal.

De debatten over de Regeringsverklaring van het Kabinet-Biesheuvel riepen deze herinneringen bij ons wakker. In theorie en praktijk.

In Nederland begint de proloog van elk wetsontwerp nog met: "Wij Juliana, bij de gratie Gods, Koningin der Nederlanden." Die term hangt samen met de opvatting, die ontsproten is aan Rom. 13:1 en 2. De Oranjes voelden zich geroepen. Groen en vooral ook de Savornin Lohman legden daar evenals Koning Willem I (bij zijn troonsafstand) alle nadruk op. Dit betekende geen absolute macht. Groen laat daar in "Ongeloof en Revolutie" geen misverstaan over, door "de gekroonde roover, die gisteren den wettigen Vorst verjaagde, allerminst als een van God verordineerde macht" te aanvaarden.

Schrijvers als Fruin en prof. Kranenburg stelden daar tegenover: "De gestelde normen en de gestelde overheden zijn eenvoudig resultaten van feitelijke machtsverhoudingen". Dit nu manifesteerde zich wel in het bijzonder bij het bovengenoemde driedaagse debat in de Tweede Kamer. De Regeringsverklaring gaf duidelijk aan, dat ons land de grootste moeite heeft met overbesteding, inflatie, dalend rendement, dreigende werkloosheid, in één woord, met financieel-economische zorgen.

Hoewel elke Canadese bezoeker vindt, dat we ons in weelde baden.

De nieuwe premier riep voor de oplossing van dit nationaal probleem de medewerking van **heel** het parlement en het bedrijfsleven in. Geen polarisatie, maar waar mogelijk overleg. Temeer daar achteraf bleek, dat de voorbereiding van de begroting 1972 het onaangename feit opleverde, dat het tekort over 1971 aanzienlijk groter zal zijn dan geraamd is.

De praktijk?

Geen enkele waardering voor de aanpak, de vaste wil om de koe bij de horens te pakken, ook door allereerst de Overheidsuitgaven te besnoeien, niets dan afbrekende critiek en partijpolitiek van de goedkoopste soort. Zelfs een ontbreken van een bepaalde vorm van beleefdheid en goede stijl, die vroeger, ook bij de felste debatten, et Parlement in acht nam.

De heer Den Uyl voelde zich belazerd, bij de heer Van Mierlo had de benoeming van de staatssecretarissen het beeld opgeroepen van een Romeinse slavenmarkt en een Amerikaanse goudrace. De communist Bakker zag in het Kabinet puur een agentschap van de N.A.V.O. Voor hem zijn deze verhoudingen natuurlijk niet vreemd, gewend als hij is aan de leiband te lopen van Moskou of Peking.

Als debater is de heer Bakker geroutineerd. Hij kan geestig uit de hoek komen. Van de nieuwe minister van Sociale Zaken, de heer Boersma, die in het verleden nogal eens een eigen schaats reed zei hij: "Boersma kan niet meer uit de boot vallen, want hij zit nu veilig als stoker onder in de machinekamer van het Kabinet!"

En Wim Kan, geen Kamerlid, maar een man die heel Nederland aan de lach weet te brengen, grapte: "Biesheuvel moet laveren tussen Bijbel en heibel."

De heibel komt na Prinsjesdag in september. Dan zal het Nederlandse volk wel te weten komen hoe somber de situatie is.

Wij hopen dan ook op een duidelijke uitspraak over de grondslag van het Kabinet, een Regering die meer is dan het resultaat van feitelijke machtsverhoudingen. De minister-president wees de heer Den Uyl krachtig terug met op te merken: "Men kan niet hoog opgeven van de nodige maatschappelijke vernieuwing en een radicale aanpak van knelpunten als men zelf zo gemakkelijk zijn beurt voorbij laat gaan," hetgeen sloeg op de afwijzing van de P.v.d.A. om tot een accoord te komen met de confessionele partijen.

* * *

Hoewel bij elk weekend en ook op menige dag in de week dodelijke verkeersongelukken plaats vinden, trekt een explosieve brand als in de reactor van het chemisch bedrijf Marbon te Amsterdam-West plaats vond, waarbij 8 mannen van de Amsterdamse en bedrijfsbrandweer om het leven kwamen, veel meer belangstelling. Deze onderneming heeft vertakkingen in tal van landen (o.a. in Canada), produceert grondstoffen voor de plasticverwerkende industrie. Er was groot alarm gegeven voor een lek. Kort daarop volgde een explosie, die een grote ravage aanrichtte en waarbij nog een twintigtal mensen gewond werden. Doordat de brandweer de tanks met zeer giftige gassen nat en koel hielden kon verdere uitbreiding worden voorkomen.

Ook in 1968 deed zich bij dezelfde onderneming een explosie voor. Het publiek spreekt dan ook van een gevaarlijke vulkaan, maar de president-directeur van Marbon-Europa, de heer Alexander Leigh, ontkende, dat dit soort bedrijven tot de zeer gevaarlijke moeten worden gerekend.

In Zeeland vond een treinongeluk plaats, dat nog al redelijk afliep. De intercity-trein Vissingen—Rotterdam stootte in volle vaart op een schutdeur, die tijdens een hevig onweer was losgeslagen. De spoorbaan loopt namelijk door waterkeringsdijken, die met geweldige zware deuren kunnen worden afgesloten. De botsing was zo hevig, dat de voorste wagen uit de rails werd geslagen en een draai van 180 graden maakte. Er waren een aantal gewonde reizigers, maar tot ieders verbazing geen doden.

Degenen die geweigerd hebben deel te nemen aan de volkstelling krijgen een "maanbrief", dat is geen brief van Scott of Irwin, maar een aanmaning om alsnog hun gegevens te verstrekken. Doen zij dit niet, dan volgt een strafvervolging. Men ziet hoe ambt en persoon met elkaar verweven zijn. De huidige minister van Justitie was als prof. Van Agt tegen vervolging, als minister is hij daarvoor.

Een "brandend" vraagstuk worden de jonge Zuid-Molukkers, die dan hier, dan daar rellen veroorzaken. De messen zitten bij dit volkje erg los in de schede. In Roermond kostte het politie-optreden het leven van een passerende militair. Of minister Schmelzer in een gesprek met zijn Indonesische ambtgenoot Malik, tijdens het Koninklijk bezoek aan Indonesië, daarvoor een oplossing weet te vinden, staat te betwijfelen, hoezeer dit gewenst zou zijn.

Het Eerste Kamerlid Van Riel gooit graag de knuppel in het hoenderhok. Hij vroeg versterking van de defensie, daar hij in 1975 een Russische pressie op West-Europa verwacht. Het Russische regeringsblad betitelde hem voor alles wat maar lelijk was.

Cn.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben mijoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

VAN DOMINEES EN GEMEENTEN

Het Wonder van de Negentiende Eeuw

(1)

door JOHN DE HAAS

Er is in 1966 een boek verschenen, handelend over de Afscheiding van 1834 en daarna, onder de titel: "Het Wonder van de negentiende eeuw". De schrijver, de heer H. Algra, zegt in zijn voorwoord: "Wie het kleine begin, de vele moeiten, het individualisme van velen, de geringe ontwikkeling van de meesten, nader leert kennen, die voelt zijn verwondering groeien. En al meer ziet hij hier een wonder van genade, tot zegen voor ons volk."

Wie zich in de gang van de geschiedenis der Afscheiding, en verder in die der ontwikkeling van de uit deze beweging voortgekomen Kerken enigszins verdiept, moet dit ten volle beamen. Hij ziet die zegen zich uitbreiden, wanneer deze kerken, eerst zo klein en veracht, beginnen te groeien; in het begin zijn er slechts negen predikanten, die zich afscheiden van de Nederlandse Hervormde Kerk. Spoedig zijn er slechts zes overgebleven, doordat één reeds zeer spoedig moest worden afgezet wegens slechte levenswandel (J. van Rhee) en twee hun eigen weg zijn gegaan (Budding en Ledeboer). En wat voor mensen waren het nog, deze zes dominees? Wij mogen hun namen hier wel eens neerschrijven. Daar was in de eerste plaats Hendrik de Cock, die de eerste was, die zich afscheidde; hij was hoewel pas 34 jaar, de oudste van de zes. Hij stond in zijn derde gemeente, in Ulrum. Verder Hendrik Pieter Scholte te Genderen; Simon van Velzen te Drogeham en Anthony Brummelkamp te Hattem, waren zwagers, ze waren op dezelfde dag getrouwd, werden beide kort daarna in hun gemeente bevestigd, én zijn beiden binnen het jaar reeds geschorst en daarna afgezet. De vijfde was George Frans Gezelle Meerburg, te Almkerk, die daar iets meer dan twee jaren Hervormd predikant is geweest; en ten slotte de Benjamin van de zes: Albertus Christiaan van Raalte, die het niet eens tot Hervormd predikant heeft kunnen brengen. Toen hij aan de Academie was afgestudeerd, en zich aanmeldde voor het proponentsexamen, werd hij afgewezen: men wist reeds teveel van hem. Hij was ook een zwager van Brummelkamp en Van Velzen.

En deze zes mensen zijn nu de vaders geworden van de Afscheiding. Men heeft er zich vaak over verwonderd, hoe het mogelijk is geweest, dat in zo korte tijd, met zo weinig leiding gevende mannen, de Afscheiding zich kon uitbreiden als zij heeft gedaan.

De grootste oorzaak is wel geweest het bestaan van de gezelschappen, de conventikels. Doordat in zovele Hervormde gemeenten de Gereformeerde leer niet werd gepredikt, kwamen velen in deze gezelschappen bijeen, des zondags of op een doordeweekse avond, om te worden "gesticht" door een voorganger. Deze was vaak woonachtig in dezelfde stad of dorp, waar het gezelschap bijeenkwam, doch ook waren het wel mannen "van elders". Zulk een gezelschap bestond vrijwel steeds uit dezelfde mensen, en vaak was het ook dezelfde voorganger of oefenaar, die de leiding had.

Toen nu de Afscheiding uitbrak, voelde men aanstonds, dat men daarbij hoorde. Een verzoek werd gericht aan een der Afgescheiden predikanten, om een zondag te komen voorgaan. Het gezelschap werd omgezet in een gemeente, een kerkeraad werd gekozen en bevestigd, en de voorganger werd vaste oefenaar. En de besten uit deze

(Vervolg op pag. 6)

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De uitkeringen onder de Werkloosheidsverzekering werden per 27 juni verhoogd.

En dit was slechts het begin.

Als U momenteel onder de werkloosheidsverzekering valt, en Uw baan mocht verliezen, hebt U recht op de hogere uitkeringen die sinds 27 juni gelden.

Op die dag begonnen de nieuwe regelingen voor U.

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Nieuw is verder dat als U wegens ziekte niet kunt werken en zonder inkomen komt, U tot en met vijftien weken een uitkering kunt ontvangen. Dit geldt ook als een werkende vrouw moet bevallen.

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DE NIEUWE WERKLOOSHEIDSVERZEKERING

Unemployment Insurance Canada — Assurance-chômage Canada

Van Dominees en Gemeenten

(Vervolg van pag. 5)

laatsten werden al spoedig naar artikel acht Dordtse Kerkenordening tot predikant geordend. Men wist wel, dat dit niet ideaal was, doch men handelde naar de regel: "Als het niet kan, zoals het moet, dan moet het maar zoals het kan."

In 1835 waren er reeds 71 Afgescheiden Gemeenten, welk aantal in 1836 tot 128 was aangegroeid. En toen waren er nog steeds maar zes predikanten. Denkt U het eens in: twee predikanten voor elke drie provinciën. In elke gemeente werden kinderen geboren, welke moesten worden gedoopt; er moest Heilig Avondmaal worden bediend. Gevolg was dat de predikanten meest van huis waren: altijd op reis. Met de trekschuit, te voet of te paard. Zo reed Van Raalte op zaterdag 5 november 1842 te paard van Ommen naar Steenwijk om er de volgende dag de beroepen predikant Luitsen Dykstra te bevestigen.

Een van de eerste zorgen van die zes Afgescheiden dominees is dan ook geweest: zien, dat er meer predikanten zouden komen. En reeds heel spoedig begint De Cock hiermede. Als hij te Groningen woont, verzamelt er zich al spoedig een kring van studenten om hem heen, die hij opleidt. Ook de zwagers Van Raalte en Brummelkamp hebben samen hun "opleidingsschool" te Arnhem. En als er in 1839 een andere Hervormde predikant, Ds T. F. de Haan, zich bij de Afgescheidenen voegt, begint deze ook al spoedig met het opleiden van predikanten.

Later ontstaan er nog meer "Theologische Scholen", de meest bekende was die onder Ds W. A. Kok in "De Bergen", by Ruinerwold, later verplaatst naar Hoogeveen. Toen kwam Jan Bavinck er als tweede "docent" by. Dat alles duurde tot in 1854 de Theologische School te Kampen wordt geopend, en de provinciale schooltjes konden worden opgeheven.

Van die tijd dateert de uitbreiding van de Christelijke Afgescheiden Gereformeerde Kerk; na 1869, als de vereniging plaats vindt met de Kruisgemeenten (officieel de Gereformeerde Kerk in Nederland geheten) is de naam: "Christelijk Gereformeerde Kerk".

Het wonder der negentiende eeuw ontplooit zich verder. Het breidt zich uit over de landsgrenzen. In de loop der jaren gaan vele Afgescheidenen emigreren, hoofdzakelijk naar Noord-Amerika. En als ze daar zijn aangekomen, en een gemeente hebben gesticht, beroepen zij predikanten uit Nederland. Soms worden deze reeds beroepen, als de landverhuizers nog in Nederland zijn, en dan gaat de hele gemeente met de predikant inbegrepen, in het schip op reis naar de Nieuwe Wereld. Zo zijn er in totaal acht en zestig predikanten van Nederland naar de Verenigde Staten gegaan.

Ook naar andere landen zijn dominees uitgezonden en gegaan: naar Zuid-Afrika, waar Ds Derk Postma het middel is geweest om de Gereformeerde Kerk daar te planten onder de Boeren, die van de Kaapkolonie naar het Noorden waren getrokken (in 1834, hetzelfde jaar, dat de Afscheiding in Nederland plaats vond) en daar al zovele jaren van de Dienst des Woords verstoken waren. Er zijn er gegaan naar België, naar Duitsland; gehoorzaam aan het zendingsbevel zijn velen gezonden naar Nederlands Oost-Indië, thans Indonesia geheten, en hebben er het Evangelie gebracht aan heidenen en Mohammedanen.

Van dit wonder der negentiende eeuw willen we hier gaan vertellen. We willen zien, hoe de Here Zijn Kerk heeft willen bewaren, en leiden, ondanks de ontrouw vaak van Zijn kinderen, hoe door de twisten en ruzies, de onenigheid en wederzijds wantrouwen heen de Kerk in stand is gebleven, en zich heeft uitgebreid.

We zullen dan veel lichte bladzijden lezen, maar ook wel donkere, ja zelfs zwarte bladzijden in de geschiedenis der kerk; we zullen horen van veel ambtelijke ontrouw, opdat wij er ons aan kunnen spiegelen.

De meeste geschiedbeschrijvingen van deze tijd behandelen het gebeuren als zodanig. De schetsen, die U hier zult aantreffen, groeperen zich meer om de personen. Inplaats van een beschrijving van het bos te geven zal hier meer aandacht worden besteed aan de afzonderlijke bomen.

(Wordt vervolgd.)

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(5)

De andere guust plagen hem vaak met zijn zwak voor poppen, en dus speelt hij er haast uitsluitend mee als de grote jongens niet thuis zijn. Ook nu zou hij het wel durven, daar Kees er alleen maar is en er dan wel niets van zal zeggen. Die zit nu trouwens op zijn lei te tekenen. Straks moet Fransje eens even kijken wat die Kees aan het maken is, want die kan zulke mooie plaatjes tekenen. Maar op 't ogenblik weet hij een veel mooier spelletje. Hij zoekt alle lange blokken uit en zet die op een rij overeind op het zeiltje voor de kachel. Hij gaat er een eindje vandaan zitten en probeert ze met de glazen knikkers omver te kegelen.

Wanneer hij ook daar genoeg van heeft, zit hij zich een beetje te vervelen. Maar Maria gelooft dat ze haar vragen kent en dus mag hij een poosje op haar schoot komen zitten. Ze zingt allerlei versjes voor hem, en dat is wel een van de schoonste geneugten die Fransje kent. Maria heeft een mooie, zuivere stem. Dat kan Fransje niet beoordelen, maar hij kan er wel de bekoring van ondergaan. Stil ligt hij met zijn hoofd tegen haar doek en beuk geleund. Hij voelt haar borst telkens op en neer gaan en laat dromerig de schone tonen over hem heen vallen.

Maria zingt van het groene dal, het stille dal, waar kleine bloe-oempjes groeien. Wat een dal is, weet Fransje niet, maar niettemin ziet hij duizenden bloempjes staan te schitteren in het gras van een wijde vlakte — witte madeliefjes, die hij kent als meibloempjes, en gele boterbloemen, die in deze streek pinksterbloemen genoemd worden. Als de woorden al niet tot hem spreken, dan doen het de zuivere stem en het ietwat melancholieke wijsje zeer zeker. Fransje heeft een voorkeur voor min of meer droevige wijsjes.

Daarna neemt Maria hem mee, dwars door de buien, door weer en wind, en laat hem een blik slaan op het arme bedelaarskind dat daar moederziel alleen langs de koude, natte straten loopt te schooien, en waar geen sterveling iets aan geeft, zodat ze tenslotte op een sneeuwhoop van honger en ellende omkomt.

Ze zingt ook van een wapenbroeder die ze had. De oorlog riep hem samen; de trommel sloeg, zij kwamen; en gingen zij aan zij. En ze laat hem het hoorngeschal horen dat langs berg en dal weerklinkt, op zuiv're toon. Tenslotte zingt ze nog: Veilig in Jezus' armen, veilig aan Jezus' hart. Met deze regels heeft Fransje niet de minste moeite, daar hij zo veilig in Maria's armen ligt, en haar hart door haar doek en beuk heen hoort en voelt kloppen. De woorden, alweer de melancholieke wijs, roepen een naamloos heimwee in hem op naar iets onbekends en ongekends. Het maakt hem tegelijkertijd heel blij en heel verdrietig, en hij moet een paar keer slikken om een brok uit zijn keel te verwijderen.

Fransje ligt maar te genieten. Zo nu en dan zucht hij diep, en ondertussen aanschouwt hij de verre, vreemde taferelen die Maria's stem hem voorschildert. Die beelden zijn ongetwijfeld heel anders dan die van Maria, maar stellig niet minder schoon en betoverend.

Voor hij er erg in heeft, is de lange middag om, en hij is verbaasd de deur open te horen gaan en de jongens binnen te zien komen. Maria laat hem van haar schoot glijden en gaat thee zetten voor het avondeten. Dat is 's zondags veel vroeger dan door de week, met het oog op de avondkerk. Even later komen ook de anderen thuis. Fransje begroet Poete met ongeveinsde vreugde. Ze vraagt of hij zoete geweest is, hetgeen hij naar waarheid bevestigend kan beantwoorden.

Moeder doet alleen haar wollen omslagdoek af en legt die zolang in haar bedstee. Ze bindt zich een daagse beuk voor, over haar mooie doek heen, en gaat brood snijden. Dan weet Fransje al hoe laat het is — Poete gaat bedièmend weer naar de kerk. Dat staat hem helemaal niet aan, en hij zeurt of ze bij hem thuis wil blijven. Maar Moeder zegt dat Bram vanavond bij hem blijft, en Arjaan mag ook thuis blijven. Dat is natuurlijk ook wel fijn, maar er gaat niemand boven Poete. Hij blijft dus nog een poosje doorzeuren, maar Poete weet wat moois. Hij mag vanavond een steutje in Poete's bedstee kruipen, tot ze terug komen. Dan steekt Bram de lamp op en kan hij lekker in den uze liggen kijken. Doen we dat? Ja, dat doen we dan maar — hij is er nu mee verzoend.

Slaperig opent Fransje zijn ogen en kijkt om zich heen. Er schijnt licht in zijn bed en hij hoort praten en lachen. Maar hij is niet in zijn ledikantje op zolder. Hij gaat overeind zitten en kijkt dan uze in. Daar zit Ba in zijn zekelstoel bij de tafel. En daar is Poete en Maria en allemaal. Hij knippert met de ogen tegen het lamplicht, en dan weet hij opeens waar hij is.

Poete! roept hij. Allen keren zich naar hem toe, en Moeder gaat naar de bedstee. Ze tilt hem eruit en draagt hem naar de tafel. Hij mag op haar schoot zitten. Beschermend slaat ze haar schort om hem heen.

Gae-je noe bedièmend wee nae de kerke? vraagt hij ongerust.

Niè oor, noe bluven me alemaele lekker bie Fransje. Nog een steutje, en dan gaen me alemaele nae baede.

Vader kijkt op de klok. Dan staat hij op en krijgt de bijbel van de schouwe. Hij bladert er een ogenblik in en schuift hem door naar Wantje. Met zijn grote vinger wijst hij een plaats aan en zegt: Ier, lees mae es een stiksje. Ier mô-je begunnen. Maar voor ze begint, zegt Fransje dat hij zo'n dorst heeft. Moeder schenkt een beetje thee in zijn kroes en doet er een schepje suiker en een scheut melk in. Hij drinkt met gulzige slokken.

Noe, Wantje, begun mae, zegt Vader.

Wantje steekt van wal. Het gaat tamelijk gebrekkig en Vader moet haar telkens over een moeilijk woord helpen. Als ze lang genoeg gelezen heeft, moet Kees verder gaan tot het hoofdstuk uit is. Dan is Arjaan aan de beurt. Dan Eine. Dan Bram. Dan Maria. Elk der grotere guust leest een heel hoofdstuk.

Fransje ligt tegen Poete aangeleund. Ondertussen soest hij over dingen uit zijn eigen wereldje. Hij hoort nauwelijks het woord Here dat veelvuldig in het gelezene voorkomt. De bijbel gaat dicht, en Kees moet hem op zijn plaats brengen. Dan sluit Vader de sabbatdag met een laatste dangebed. Daarna staat hij op en gaat nog even naar buiten.

Moeder zet Fransje op zijn knieën voor de hare. Hij legt zijn hoofd in haar schoot en zegt haar zijn avondgebedje na:

O goede en weldoende God!
Het is Uw goedheid, dat Gij mij in deze dag
wederom hebt gespaard,
daar ik wegens mijne zonden
het leven verbeurd heb.
Vergeef mij, o genadig God,
al mijne zonden
waarmede ik heden besmet ben.
Reinig mij in Christus' bloed en Geest.
Neem mij ook in deze nacht
weder onder de schaduw van Uw vleugelen,
opdat ik in de dood niet ontslape,
maar in gezondheid mag ontwaken,
en U vroeg zoeken met dankzegging.
Amen.

Bij het opzeggen heeft Fransje geen andere moeilijkheden dan Moeder zo goed mogelijk de woorden na te zeggen. Hij heeft er een hekel aan een woord over te moeten doen, omdat hij het verkeerd uitgesproken heeft. Een enkele maal gaat hij zonder hulp een eindje verder. Raar vindt hij de woorden niet. Het is gewoon bidden voor hem. Het betekent dat de dag voorbij is en dat hij bedièmend een babbelaar krijgt en naar bed gaat. Hij is te vermoeid om bij de betekenis van de woorden stil te staan. Zelfs het woord "vleugelen" passeert onopgemerkt en roept niet eens de engelen van vanmorgen voor zijn geest.

En Moeder breekt zich het hoofd niet of dit wel een geschikt gebed is voor zo'n jong kind als Fransje. Het is hetzelfde gebed dat al haar kinderen aan haar knieën geleerd hebben. Ze weet niet eens goed meer waar ze het vandaan heeft — misschien heeft ze het zelf wel van haar ouders geleerd. Maar het is een goed en zuiver gebed, en ze hoopt vurig dat haar kinderen het zullen blijven bidden ook als ze groot geworden zijn, en dan niet meer uit het hoofd, maar uit de grond van hun hart.

Ze geeft de grote jongens schone neusdoeken en boezeroenen voor morgen mee naar boven. Maandag staat al om het hoekje te gluren. De guust wachten nog even tot Vader weer terug naar binnen komt en dan zeggen ze: Vader, Moeder, guust, weltrussen!

Fransje geeft Poete een hand en een kus, en Ba alleen een hand vanwege diens stoppels en naar tabak ruikende mond, en wordt door Arjaan mee naar boven genomen. Het nachtlichtje is er al. Maria zet alvast de deuren van haar bedstee open en vlecht nog gauw even Wantje's haar.

Rillend kruipt Fransje onder de dekens. Bram stopt hem lekker toe. Wanneer Vader even later het lampje komt halen, de valle laat zakken, en welterusten zegt, krijgt hij van Fransje geen antwoord meer. Die is even te voren weggegleden in een rustige, diepe slaap.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN ANDERE PERSEN

VERONTRUSTING EN EVANGELISATIE

De gereformeerde kerken hebben voorzover ik weet altijd hun plaatselijke evangelisatie-commissies gehad, hun landelijke contacten, leiding en bezinning, en het breed uitgebouwde werk van het Evangelisatie-centrum in Baarn getuigt daarvan.

Evenwel hebben juist de werkers in de evangelisatie ervaren in onze kerken, dat "het gereformeerde volk" over het geheel genomen niet het beeld, het image, hadden dat zij uit de overvloed des harten overal waar zij konden als levende getuigen van Christus hun naasten de Boodschap overbrachten. Dat het in andere kerken niet zoveel beter was, of zelfs nog slechter, is dan natuurlijk geen excuus. Van anderen was zulk een beeld wèl onbetwistbaar. Om maar een paar voorbeelden te noemen: de publieke opinie weet van een heilssoldaat, van een jehovagetuige en van sommige pinkstergroepen, wat ons te wachten staat: een bezield getuigenis, waarbij men zich niet schaamt en zich niet laat ontmoedigen door negatieve reacties. Dikwijls gaat dit gepaard met een zelfverloochening, inzet van liefdedaden en opoffering van persoonlijke genoegens, die in elk geval respect afdwingen, ook bij diegenen die hun boodschap naast zich neerleggen.

Welnu, het mag m.i. een eerste punt van verontrusting zijn voor alle gereformeerden, van welke modaliteit ook, dat een missionaire levenshouding ons blijkbaar niet in brand doet staan. Een jaar of zeven, acht, geleden gingen wel de soldaten van het Leger des Heils in hun campagnes op stap met de leuze "gered om te redden".

In de kerken groeit uit een erkende roeping tot getuigenis eerst een stuk theologie, bv. onder het motto: "de kerk is er voor de wereld". Vervolgens koekt daar een enorm stuk organisatie-werk omheen en ten slotte zijn er een handjevol mensen die in de praktijk van het missionaire werk in eigen omgeving ervaren dat het allemaal erg moeilijk is, dat ze weinig medewerkers hebben, en dat de verleiding ontzaglijk groot is om te gaan vluchten in bezinning, evaluatie, organisatie, klachten over dode orthodoxie van de kerken, etc.

Ik meen dat het verre van ons moet zijn om ten dezen in enige richting schampere opmerkingen te maken. De mensen die niet aan evangelisatie doen, hebben geen recht van spreken. De mensen die er wel aan doen — het gaat dus over daadwerkelijke evangelisatie — kennen uit eigen ervaring de grote moeilijkheden. Bij de eerstgenoemden moge de verontrusting leiden tot zelfinkeer en vervolgens tot actie. Bij de laatstgenoemden moge de verontrusting in goede banen blijven.

Over dit laatste nog enige opmerkingen.

De uitdrukking dat de kerk er is voor de wereld, moge dan wat aanvechtbaar zijn in haar simpelheid, de goede bedoeling is duidelijk. Eén onvermijdelijke conclusie uit zulk een leus lijkt mij dan ook te zijn dat we vooral moeten zorgen dat er dus een kerk die deze naam terecht kan dragen, blijft. Voorzover dat van ons afhangt. En aangezien niemand de roeping heeft om alle functies van de kerk te vervullen, lijkt het me volkomen legitiem om in bv. de huidige kerkelijke situatie verontrust te zijn over dat blijven voortbestaan van de kerk als getuigende gemeente van de Heer.

Deze verontrusting kan echter wel scheef groeien, wanneer zij zich steeds meer zou gaan concentreren op theologische ketterijen. Er is een legitieme specialisatie in deze waakzaamheid denkbaar en ook praktisch nodig. Maar wanneer organisaties van verontrusten een stukje positief kerkelijk opbouwwerk willen doen, laat ze dan ook eens zich afvragen of het in hun plaats en omgeving met de vervulling van de missionaire taak van de kerk wel goed gaat.

Nu is het mij niet onbekend, dat er in **de wijze waarop** het evangelisatiewerk praktisch gedaan wordt, ook een reden voor verontrusting kan liggen. Men kan zozeer onder de indruk zijn dat men de "moderne mens", en deze ook in "zijn situatie", moet kennen om op vruchtbare wijze tegenover hem een getuige van Christus te kunnen zijn, dat men meer energie verspeelt aan dat leren kennen van die "moderne mens", dan aan het getuigenis-zelf. Bovendien is er veel meningsverschil over de omwegen welke men moet bewandelen om die beroemde "moderne mens" te benaderen". Kortom: wie discussiëren wil kan over evangelisatie eindeloos praten en er staat een menigte van organisatorische kaders klaar om deze discussies op te vangen en te evalueren. Ook zijn er al kasten vol boeken over geschreven.

Zonder daarvan iets kwaads te zeggen, meen ik alleen dat hierin een verleiding ligt om het directe getuigenis te ontvluchten, er niet aan toe te komen.

Daarom zou ik er geen nieuw strijdpunt van willen maken, noch een concurrentieverhouding willen stimuleren, maar ik zou het pleit willen voeren voor een zeer simpele, in de zin van eenvoudige en rechtstreekse aanpak, in of buiten de kaders van de bestaande kerkelijke organisaties, van meer evangelisatie. Wat er ook goed moge zijn in allerlei deskundig bewandelen van omwegen naar het hart van onze ongelovige (buiten- of binnenkerkelijke) medemens, er blijft m.i. een noodzakelijke en legitieme plaats voor een ouderwetse, of wat mij betreft van secten afgekeken, methode van een direct-persoonlijke aanpak in het getuigen van Christus. Recht op de man af, met niets anders dan de boodschap van het kruis en de opstanding als de enige redding van wereld en mensheid.

Daarom zou ik geen tijd en kracht willen verspillen aan het bestrijden van methodieken en activiteiten die ons voorkomen niet de beste te zijn. Laten we die liever besteden aan het zelf doen van datgene waarvan we menen dat er de belofte van zegen aan verbonden is. Dan komt er vanzelf, voor dat we het weten of willen, contact en uitwisseling van ervaringen met mensen en instanties die het anders doen. De christenen hebben elkaar nodig in het volbrengen van de opdracht van Christus om het evangelie te verkondigen. We kunnen dat niet afschuiven op dominees en andere vrijgestelde functionarissen. Die kunnen weinig of niets als er geen levende gemeente met hen meewerkt, die van hun deskundigheid via een **minimum aan organisatie** kan profiteren.

Als we menen dat de deskundigen en hun organisaties ons in de weg staan, welnu, loop er dan met een klein boogje omheen, en zorg vooral dat het mede door u en uw vrienden beter gedaan wordt en dan ook zo dat u een ander niet in de weg loopt. Als Christus maar gepredikt wordt. Zo duidelijk, dat de aangesprokenen niet als vele "gevestigde" kerkleden direct verdwalen in discussies over kerkelijke, theologische of politieke zijwegen.

Dr. A. Troost,
in "Waarheid en Eenheid".

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ONS BIDDEN

1

Wat is bidden? Bidden is het meest intieme van ons geestelijk leven. Het is de omgang met God. Een rechtstreeks spreken tot God. En met die wetenschap wil ik trachten enkele artikelen over dit onderwerp te schrijven. Eerst dan over het bidden van ons **persoonlijk** gebed.

Onder ons persoonlijk gebed verstaan we het gebed, dat wij persoonlijk tot God bidden. Dus niet in tegenwoordigheid van anderen of met anderen, maar in een persoonlijke ontmoeting met God. In een uitstorten van ons hart voor onze hemelse Vader.

Het is een grote genade van onze God, dat wij dat nog mogen doen, want wij zijn zondaren, die een grote schuld bij God hebben door gedurige overtreding van Zijn wet, die Hij voor ons leven gegeven heeft. En toch mogen wij altijd weer tot die God, die wij zo zwaar beledigd hebben, naderen en tot Hem spreken.

Denkt het U maar eens goed in hoe moeilijk het voor ons is, om iemand te woord te staan, die tegen ons iets misdaan heeft. Niet om hem dan ook eens flink de waarheid te zeggen, zoals wij menen het recht daartoe te hebben. Of tegen hem onze gal eens uit te spuwen in de gedachte: beledig jij mij, dan beledig ik jou ook. Maar te woord te staan, door aandachtig naar hem te luisteren, hem antwoord te geven en ook hem te schenken wat hij van ons vraagt. Dan zijn wij veel eerder geneigd hem de rug toe te keren. Wij willen liever maar niets meer van hem weten.

En daar zou God ook het recht toe hebben. En van dat recht maakt God ook gebruik, tenzij wij naderen in de naam van onze Borg en Middelaar Jezus Christus. Dan hoort Hij ons altijd. Dat heeft Christus ons gezegd en daar kunnen we staat op maken. Als God naar ons gebed niet luistert, dan is dat onze schuld. Dan verstaan wij niets van het bidden in de naam van Christus, omdat wij onze zonden niet inzien. Maar het kan ook gebeuren, wanneer wij niet op de rechte wijze bidden, wanneer wij bepaalde zonden aan de hand houden, een niet willen loslaten van de zonde uit onbekeerlijkheid.

Jesaja houdt dan ook het zondige volk voor: "wanneer gij Uw handen uitbreidt, verberg Ik Mijn ogen voor U, zelfs wanneer gij het gebed vermenigvuldigt hoor Ik niet, Uw handen zijn vol bloed."

Wij moeten komen in het bewustzijn, dat wij zondaren zijn, die verdienen door God weggestoten te worden, dan hoort God ons altijd en verhoort Hij ons ook. Want Christus heeft ons de toegang tot onze hemelse Vader weer ontsloten.

Persoonlijk gebed is voor elk mens noodzakelijk. Wij kunnen er voor een goed christelijk leven niet buiten. Wij verbeelden ons dat wel eens, dat wij aan bidden geen behoefte hebben en we best leven kunnen zonder gebed tot God. Wij kunnen het alles zelf wel af, denken we.

Maar dan verstaan wij de noodzakelijkheid van ons gebed niet. Dan is er geen waar contact met God, al knielen we dagelijks voor Gods aangezicht neer.

Tot een gebed, dat Gode aangenaam is en van Hem verhoord wordt, behoort ook, dat wij onze nood en ellendigheid recht en grondig kennen, dat wij in en van ons zelf niets kunnen, maar God altijd weer Zijn kracht in onze zwakheid volbrengen moet. Missen wij dat en leven wij in vertrouwen op eigen kracht, dan zullen wij nooit op de rechte wijze bidden, maar dan gaat het ook in ons leven nooit goed.

Ja, maar Asaf dan, vraagt ge misschien. Klaagde Asaf niet in Psalm 73, dat er mensen zijn, die nooit bidden en die het toch goed ging in hun leven? Hoogmoedigen en goddelozen, op wie hij afgunstig was?

Maar wij mensen zien zo gemakkelijk aan wat voor ogen is en de diepere achtergrond van zo'n gebedloos leven zien we niet. Wij merken niet de diepe afgrond waarin ze neerstorten aan het einde van hun levensbaan. Tot dat inzicht kwam Asaf ook toen hij op hun einde merkte.

Wie in dit leven nooit iets gekend heeft van, en nooit gezocht heeft de gemeenschap met God, kan niet verwachten in de eeuwigheid de gemeenschap met God te zullen ontvangen en genieten.

Ons persoonlijk gebed is ook een voorrecht. Wij mogen toch God nog aanroepen als onze hemelse Vader. Wij mogen Hem nog de dank brengen voor al de weldaden welke Hij onophoudelijk ons bewijst. Laten wij dat vooral niet vergeten, dat het danken ook tot ons gebed behoort. Vergeet nooit één van Zijn weldadigheden. Vergeet ze niet, 't is God Die ze U bewees.

We mogen vrijuit tot God spreken en Hem zeggen wat we menen nodig te hebben. Natuurlijk maakt God uit, wat we werkelijk nodig hebben. Zijn blik omspant niet alleen ons tijdelijk leven maar ook de eeuwigheid. Dat vertrouwen moet er bij ons ook zijn wanneer we in het gebed tot God naderen. Laten we daarom al ons vertrouwen op Hem stellen en dicht bij Hem leven, zo dicht, zoals een dichter het ons vertolkt heeft:

Ik wandelde, ik wandelde
alleen.
Ik wandelde en sprak tot
den Heer.
Hij sprak en ik hoorde, Hij
hoorde en ik sprak,
en 'k wandelde en 'k sprak
tot den Heer.

Chilliwack, B.C. H. Prins.

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KLM

Summer Programme in Christian Education 1971

The 1971 Summer Programme in Christian Education is over. The purpose of this year's course was "to further the development of an integral Christian course of studies for elementary and secondary schools and to provide additional training and research opportunities for teachers and students". The programme consisted of three parts, as follows:

I. **Workshops** in Biblical and Social Studies, under the direction of Dr. A. DeGraaf. **The Biblical Studies** workshop was a continuation of the program developed over the last two years. **The Social Studies program** was four-pronged:

The primary level group wrote further manuals for grades 1-4; the intermediate level group concentrated on units dealing with physical and cultural geography; the junior high and high school workshops continued the work on the History of Western Civilization.

II. **Courses:**

a. Psychology of Education,

b. Philosophy of Education.

These two courses were taught by Dr. M. Ruiter, Principal Grand Rapids Christian High (East). The Philosophy course tried to provide the Christian answers to the following questions: What are proper goals of Christian Education? How do the various subjects taught in the schools contribute to these goals? What is the role of the Christian teacher as it relates to the nurture of children? How can the teacher best fulfill his commission in a unity of purpose with Christian parents?

Through the Psychology Course, the instructor provided the Christian teacher with the knowledge necessary to understand the teaching-learning process as it takes place in the schools. It attempted to answer questions, such as: "The child is a religious being; how does this fact affect the process of education?" "How do children grow and develop and learn?" "What methods of teaching will best achieve the goals of Christian education in the lives of our children?"

III. **Seminars:**

a. The Art seminar was cancelled due to unforeseen circumstances.

b. Six teachers were busy in the language arts (literature) seminar.

c. Mrs. B. Carvill spent most of her time preparing some material for eventual relevant Christian textbooks in French (high school).

d. Mr. H. VanBrummelen led the Mathematics seminar for which thirteen enthusiastic "students" were enrolled.

Note: The **Introduction to Biblical Theology** was cancelled due to a lack of interest.

The total enrollment for this summer's programme was 75. For the workshops, a total of 22 enrolled. For the philosophy course, 34 enrolled. Of these, 23 enrolled for the psychology course, also. The literature seminar attracted six teachers (plus some part-time "workers"), while thirteen (13) enrolled for the mathematics seminar.

Interesting statistical information:

During the 1971-1972 school year, the "students" will be involved as follows:

Ontario Christian Schools	55 teachers
Ontario Public Schools	2 teachers
U.S. Christian Schools	10 teachers
As students	8
	75 teachers

The four weeks went by very rapidly, and the time came only too soon to say good-bye to each other. Christian school teachers have been busy during these weeks to gain an increased Christian perspective of the whole educational process and to strengthen the ability to teach meaningfully in the Christian school. We witnessed Christian teachers together with their Christian instructors, focussing their attention on various aspects of education from the Christian point of view. May the Lord bless the efforts put forth during these weeks. May many students benefit from the work done by their teachers this summer.

Several schools asked their staff to enroll in the 1971 summer course. These schools, I am convinced, will greatly benefit. Many teachers themselves asked: "How could I have done my work properly without this course?" Some schools will not reap fruits of this summer's work. Perhaps, they will send their teachers next year.

In closing, let me repeat that we had a few good weeks together. Now, we all go back (with an enormous mission) to our own communities. How great and challenging a task we have, if done in dependence on the Holy Spirit in loving obedience to God's Word. Many teachers are determined to inform the Christian adult community to "calm it" — to act Christianly, in love, trying to appreciate each other's point of view, even if it is different. There is one feeling here: **We will continue to work! However, the Christian community must make it possible for the Christian teacher to continue his work!** The Christians — teachers, fathers, mothers, grandparents, everyone — must realize that we have a job to do and that it is past time to stop fighting and arguing. May the community now support the teachers who will be involved Christianly, in their work with the young people. May we all listen to God's Word — we have a commitment to Christ, our Saviour and King. Let us show it in all we do. We are in this work together for Him!

John E. Top,
Administrator/Coordinator,
1971 Summer Programme in Christian Education.

FILMS

INASMUCH— 39 min., 16mm movie of CRWRC's Korean Program
THE FORGOTTEN ONES— 25 min., 16mm movie of the Korean Medical Program.
GLIMPSES OF KOREAN AGRICULTURE— 16 min., 35mm slide tape program.
GLIMPSES OF MEXICO— 17 min., 35mm slide tape program.
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Midwest Youth Bible Conference

From the evening of Friday, July 2 till the morning of July 6, a youth Bible Conference was held on the campus of Dordt College in Sioux Center, Iowa. Counsellors, speakers and young people came from all over the U.S. and some even came from Canada.

By suppertime Friday evening, everyone had arrived safely. After the delicious dinner, Dr. L. Greenway, a guest speaker from Grand Rapids, Michigan, gave a Keynote Address on verse 32 of Luke 24: "Did not our heart burn within us, as He talked with us by the way, and **while He opened to us the Scriptures?"** It was a very dynamic address, and captured everyone's full attention.

Dr. Greenway spoke on Saturday morning on another interesting topic: **"Christ the Key** to the Scriptures." It was on Psalm 1. He explained how people gradually fall away from God, by first **walking** in the counsel of the ungodly, then **standing** in the way of sinners, and finally **going along** with the scornful.

Immediately after that, the meeting was divided into sectionals to discuss certain Bible passages under the leadership of ministers or youth leaders.

Much was learned by discussing the passages thoroughly. After the sectionals, everyone gathered in the West Commons once more for Feedback. One person of every group reported about what had been discovered in the passage assigned.

After a typically good lunch, all those who wanted to see more of Dordt campus, were taken on a tour. We found out that Dordt had their own radio station, KDCR. Gospel music is played in the morning, classical music in the afternoon, and in the evening lighter music is broadcast. At regular intervals, headline news, weather and sports is interspersed. We were quite impressed.

Then we proceeded on to the music-administration building. After a quick peek at the Schlicker organ, saxophones, cornets, drums, trumpets, and other musical instruments, we hurried — so as not to miss recreation — to the student union. There everyone admired the four-lane bowling alley with the pool tables at the back of the room. There were several lounges and snack bars. When someone remarked, "So this is where they spend all their time," all the kids agreed that it was the nicest building on campus.

Then we all rushed back to the dorms where four big buses were waiting to take us to Newton Hills State Park in South Dakota. We had a wonderful afternoon there. The water was very warm, and divers were swarming all over the dock, getting thrown in by their friends. After a race, we found out that the ministers can swim very well, too.

Breakfast was quite early on Sunday morning, since roommates were assigned hosts from various churches at Rock Valley, Hospers, Sioux Center, and Sheldon, near-by towns. The room-mates stayed with the host families the entire day for meals and church services. Later, on campus, enthusiastic snatches of conversation were overheard about vegetables from the garden, horseback riding, or bicycle riding. From what was heard, it seemed everyone had enjoyed it tremendously.

After the evening church services, the hosts brought their guests to the Public Hymn Sing at Sioux Center City Park. A large number of people turned up. Soon all the chairs were taken, so the rest of the people made themselves comfy on the grass. It was a good, rousing hymnsing.

The next day, soon after breakfast, Dr. Greenway had another address, this time on Psalm 16. The man referred to in this psalm typifies the ideal Christian. Dr. Greenway classified this person under three headings: a man of affirmation, a man of distinction, and a man of hope.

Again we had sectionals after the address. This time the passages to be studied were all in the book of James. This was helpful in the feedback to get an overall view of this part of Scripture.

Another part of the conference were the contests. There were piano, organ, instrumental, vocal ensemble, vocal solo, and oratorical contests.

After lunch in the dining hall, everyone went back to the West Commons to watch two movies. The first movie was about the growth of the Christian Church during the ages under leaders such as Luther, Calvin, Wesley and John Knox. The second movie was called "Detached Americans". It showed how people in the twentieth century often do not care about their neighbours and fellow men.

As soon as the movies were finished, we went to a place called Sandy Hollow. It was a sand pit, deep in the center as we soon found out. Everyone had a great time, and looked forward to the banquet at Dordt that evening. The banquet was a great success. The tables were decorated with green or orange tablecloths with matching napkins. Flowers were the centerpieces. The food was even more excellent than the other meals, if that is possible.

The toastmaster was Rev. B. J. Haan, President of Dordt College. Mr. Harold Camping from Alamede, California was the guest speaker. He had a very serious address. He felt that the end of the world is near, and he named some signs of the times present today, that were prophesied in the Bible.

Fireworks were next on the program for the day. Transportation was provided to Rock Valley, where they were to be held. It was a beautiful display with all the noise and multi-coloured lights.

When we returned to Dordt, all the counsellors, ministers, and speakers gathered in the Dining Hall for a chat. And to everyone's delight, they seemed to forget that curfew was scheduled at 11:30. In fact, there was no curfew that night, or rather, that morning. All the girls in the top part of the dorm gathered for a sleep-in in the hall. Not very much came of sleeping, however. It turned into a swinging pillow-fight, and a few girls rushed for their cameras. After everyone tired of the pillow-fight, we propped ourselves up on our pillows and chatted, till we finally decided we had better go to bed, since it was only four hours till breakfast.

Tuesday morning, most kids turned up a little late and slightly haggard-looking, as was to be expected. After the last breakfast at Dordt, everyone gradually dragged their luggage into their respective cars and buses, and settled down for a long journey home, after a great conference.

Rita Schalkwyk.

"The Burden of Loneliness"

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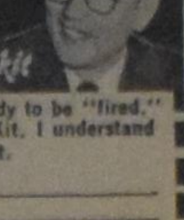
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Great Preachers and their Common Traits and Characteristics

by REV. ROGER S. GREENWAY

6

Helmut Thielicke
(1908 -)

THE PREACHING PROFESSOR

Although Thielecke's works in the area of Christian ethics are widely knows and read in Europe, he is best known in the United States as a preacher. There are some that would say unhesitatingly that as a preacher to and in modern times he has no equal anywhere. (86)

A. **Thielecke's Career as a Preacher.**

There are several amazing things about Thielicke's career as a preacher. The first is how he got into the preaching ministry. In 1936 he began his work as a professor of theology, which was what he wanted to do. But in 1940, he was dismissed from his position at the University of Heidelberg because of his criticism of Nazi policy. This dismissal took place as he and his young wife were returning from their honeymoon, and he was even asked to give back the month's salary which he had just received. After spending a year in the army, Thielicke was ordained in 1941 and became the pastor in Ravensburg where he received his first real taste of preaching to a congregation.

In 1942 he was called to Stuttgart where he taught theology to ministers and preached to thousands that would gather to hear him despite air raids, bombings, and danger of sudden death from Allied attacks. During this period his venue of preaching had to be moved from place to place as one auditorium after another was bombed out. Stenographers followed him wherever he preached, and though printing was prohibited in Germany during that time, copies of Thielicke's messages were duplicated in private and distributed from person to person.

At the close of the War, Thielicke returned to the university community of Germany and gone abroad on guest lectureships on several occasions. His writings are voluminous, and a number of his books have been translated into English, French, Finnish, Spanish, and Japanese. As a preacher, Thielicke is heard each Sunday by one of the largest congregations in all of Europe.

The significance of Thielicke's amazing popularity today as a preacher must be seen against the background of the religious situation in Europe today. Reflecting on this, Richard Nehring writes of Thielicke's preaching:

> The amazing thing about this preaching . . . is that it comes in an age which is almost becoming "unpreachable." Our contemporary world is crisscrossed by such a bewildering array of messages that listening makes one more confused than informed. Sooner or later, one simply learns to close his ears in self-defense to the clatter, claptrap, and blare of all the demands which descend upon him . . .
>
> In Germany, as in the other countries of the East . . . people go to church only to add that proper religious touch to being hatched, matched, and dispatched. **Yet in one of the most secularized cities in Germany, one finds bank directors, plumbers, housewives, and sailors filling all the available chairs, standing in the aisles, and even outside of the doors of Saint Michael's Church solely to hear a cheery, balding theology professor preach. And it is more important to emphasize that they do not come because of instilled religious habits or to enhance their local status; they come simply to hear the potent preaching of Helmut Thielicke, professor of systematic theology and social ethics at the University of Hamburg.** (87)

Thielicke undoubtedly can teach the rest of us preachers a great deal. He has broken through the barriers which modern culture has placed between the pulpit and the pew and has gained a hearing for the Gospel in one of the most difficult areas of the contemporary world. It is this above all else, that marks him as one of the great preachers of the modern period.

B. **Thielicke's Own Expressed View of Preaching.**

We see something of the mind of Thielicke when we consider that he published the book, **Encounter with Spurgeon.** His well-known admiration for Spurgeon and his grateful dependence upon this great preacher of the last century for much of his practical homiletics are expressed in the words of Thielicke himself:

> I am almost tempted to shout out to those who are serving the eternal Word as preachers, and to those who are preparing to do so, in what I hope will be a productive hyperbole: Sell all that you have (not least of all some of your stock of current sermonic literature) and buy Spurgeon. . . . Let him be a Socrates who helps you find your own way. (88)

Spurgeon, says Thielicke, can teach the modern preacher both what a sermon can be and what it can give, and also how the preacher, through painstaking Bible study, should discover the content of his message. While not degrading the importance of scholarly interpretation, Thielicke sees the preacher as primarily a "receptive listener," like Spurgeon whom Thielicke calls a "charismatic listener." (89) We have been "driven made by the art of hermeneutics," says Thielicke, if we are "no longer capable of accepting and valuing, as a corrective of our perfect exegesis, the childlike candor of a preacher who could 'listen like a disciple.' (90)

Thielicke's own view of Preaching is best expressed in his book **The Trouble with the Church.** This book should be regarded as a classic on the subject of preaching to the contemporary world. Though Thielicke addresses himself primarily to the European scene, the basic problems of the church are identical, no matter whether you confront them in Germany or in America. (91) This book should be re-read by every man who mounts the pulpit in our day.

(Continued on page 12)

Letter to the Editor

A WORD OF PROTEST

Because of holiday-time this word of protest comes somewhat later than it should have; a protest against the letter of Mr. (or Rev.?) A. Kuyvenhoven published in Calvinist-Contact July 15 under the heading, **Kyrie Eleison.**

This word of protest is mainly directed against Mr. K.'s writing. I now also remember a 'review' of a collection of Canadian Reformed Catechism sermons by Rev. Quartel some time ago.

Both articles result in a derogatory verdict against the Canadian Reformed Churches as a whole.

Rev. Quartel, admitting that he does not like to review sermons (neither do I) and that he had only read a few of them, seems to know all about the preaching in the Can. Ref. Ch. and tells his readers that in these Churches all windows are plastered: the preachers and their audience obviously know nothing about the world around them and that that world is aflame.

Leaving aside the question what else a Church should do in a world aflame but preach the pure doctrine, I wonder how a man, being himself a preacher, made bold to denounce all preaching in an other 'denomination' so 'rashly' (Cat. L.D. 43).

And now the 'note' of Mr. A.K.

I want to keep this letter as short as possible and for that purpose restrict myself to only two or three of his remarks.

In passing judgment on the General Synod New Westminster 1971 of the Can. Ref. Churches, Mr. K. did not wait till the official Acts have become available but based his judgment on the (subjective) remarks of a reporter.

He calls this synod a "court of sixteen men sitting in judgment on the purity of several Churches of different continents" and doing this as though being "lily white" themselves.

I myself was a member of that Synod and feel I must protest against this false impression. I really do not know what Mr. K. is talking about (It must be kept in mind that he speaks about the **synod**; not about personal remarks that might have been made by some member.)

My counter-remarks are:

1. Mr. K. will recall that a recent Synod of his own Church admitted that the Christian Reformed Church since 1944 had made a 'judgement by implication' with respect to the situation in the Netherlands and subsequently against the existence of the Canadian Reformed Churches. He must know that Canadian Reformed people have stood condemned since they arrived on this continent as schismatics, and that they were shunned specifically by Christian Reformed spokesmen (the first of them I heard was at the moment of our arrival in Canada; he said, "what business do you have here?" after having counseled very kindly the other immigrants, among them Reformed, Roman Catholic, etc.).

Nevertheless, these Canadian Reformed people have tried hard from the beginning to contact other churches (see below).

2. As to "sitting in judgment over several churches of different continents", I really do not know what Mr. K. is talking about.

a. We, Can. Reformed indeed want no contact with any Church which is related to the W.C.C.C., including the socalled 'synodical Churches', but not because we sat in judgment over these Churches in 1944, but they judged, condemned and deposed us. I need not go into detail about the developments in those churches since 1944; Calvinist-Contact itself wrote about them repeatedly in recent years. But Mr. K. must keep in mind that a recent Synod of his Church has given the mandate to its Committee for Inter Church Relaionships to advice Synod whether those developments necessitate a change in relationship!

b. Did Synod New Westminster "sit in judgment" over any other Church? No, not even over those Churches with which they maintain correspondence. One example: South Africa, where a conflict resulted in a split. Synod NW refrained from taking sides because it felt itself incompetent considering what was put on its table.

c. As to the (latest) conflict in the Dutch sister churches, Synod stated that there was only one request from the Netherlands to continue the contact according to the accepted rules, and decided to accede to this request because no grounds had been submitted in the orderly way, to do the contrary.

d. Any other Churches 'judged' by the 'lily white' NW Synod? The Christian Reformed Church for example? I know nothing of the sort. Synod only decided to continue the Committee for contact till the mandate of previous Synods has been completed.

e. Then, maybe, the Orthodox Presbyterian Church? What did Synod do in its official decision? It "gratefully acknowledged" that the O.P.C. wants in all things to live according to the Word of God. However, certain problems presented themselves, which this Synod could not solve. Some of them were differences in Creeds and Form of Government. Having quite strict rules for correspondence exactly as the Christian Reformed Church has had them since the beginning of this century, Synod did not know what to do with this situation and decided to request the forthcoming General Assembly of the O.P.C. to help solving it. Synod did do so notwithstanding the fact that The Contact Committee of the O.P.C. had already expressed itself against such strict rules.

f. Mr. K. said: "churches on different continents". Maybe the Koryo Pa, a Presbyterian Church in Korea. Was that Church 'judged' in New Westminster? No, stating that a request for contact had been received from this Church, Synod appointed a Committee to advice next Synod about this Church and this request.

We ask, what is left of Mr. K.'s verdict: "a court of sixteen men sat in judgment on the purity of several churches of different continents"?

A second quote from Mr. K.: to Canadian people "it must (! vD) seem less than likely that outside their fortified walls here are people who love the Lord".

Leaving out many thoughts that came to my mind when reading this, my only protest against this undeserved and unfounded judgment is the statement (as indicated above) that the Can. Reformed Churches since their 'start' in Canada have looked around to find out whether unity of faith could be found with existing churches. No one asked or invited **us.** But three times (Protestant Reformed — Christian Reformed — Orthodox Presbyterian Churches) **the initiative for the contact came from the Can. Ref. Chs.!** There are walls around the Church, indeed! But we have looked over these walls. It stands to reason that in all these contacts we wanted and want to remain fully faithful to our Reformed Creeds and Church Order. Can anyone blame us for that reason? We did ask the Church of Mr. K., whether we would be bound by '1908' and '1924'. The result was: both were removed. We do ask the O.P.C. whether it is right to start with the 'presbytery' instead of with the local church (to say it briefly). Just the same we asked the Prot. Ref. Chs whether we would be bound by their 'Declaration of Principles' which to us seemed to be sectarian.

But the world is aflame, says someone. Yes indeed, but what must the Church do in such a time? "Gewoon doorgaan met ademhalen" in all ecclesiastical matters.

Finally, leaving aside some bitter remarks of Mr. K. I want to make it possible for him to retract this sentence: "To us it is impossible to see how this gathering in New Westminster could close its sessions with the reading of Philippians 2:1-11."

I happened to be the chairman of that Synod and chose this passage. If Mr. K. would have reserved his judgment till the Acts become available, he could read my closing words, speaking about our sins and shortcomings but also expressing gratitude to the Lord that the 'prophecy' with which some had looked forward to this Synod, had not come true. This prophecy of some was, that Synod New Westminster would become a wrestling place of dissension and trouble. I had the privilege to conclude that we as members of Synod had been willing, notwithstanding differences of insight, etc., to listen to each other and to be convinced by each other.

This closing was the contrary to the false pride of a 'lily white' Church.

In my opinion Mr. A. Kuyvenhoven (and also Rev. Quartel) owe the Canadian Reformed Churches some apologies for "condemning rashly and unheard" (L.D. 43). Articles like theirs do great damage to the existing contact that has been started at our request.

If this were all that Christian Reformed spokesmen know to write about our churches, then I would rather say, Please leave us alone. But I expect better things.

G. VanDooren, minister,
Burlington, Ont.

THE WORLD AROUND US

An August Day in Northern Ireland

Smoke drifts over the city of Belfast and sporadic gunfire is heard intermittantly; streets are littered with glass and rubble; soldiers, tired and tense, patrol the streets or crouch in doorways anxiously scanning rooftops for elusive snipers. The ruins in Farringdon Gardens, Velsheda Park and Cranbrook Gardens are still smoking here and there. A few days ago the three terraced streets were burned out; nearly 300 Protestant families became homeless because of their own scorched-earth policy. Some houses were set alight by gasoline bombs "from the other side", but most houses were fired by their Protestant occupiers. The motive was unbelievably primitive; one woman explains it succinctly enough, however: "It was a Protestant area (but in the predominantly Roman Catholic Ardoyne district). We weren't going to let them get our houses." Of course the Protestants blame the Catholics. This has been one of the tragedies of Ireland for centuries.

In Whiterock estates the women are out this morning, as they always are, sitting at the gates of their patches of garden, watching the patrolling soldiers. This area used to be called the Riviera by those not lucky enough to get one of its small but pleasant council houses. But situated between the old slums of Upper Falls and the new slums of Ballymurphy, Whiterock has had its share of destruction. Sam, who has lived there for 30 years has not been to work this week yet. He tried on Monday but after being put against a wall five times and searched every time, and running into sniper fire at the bottom of the hill he decided to stay home. Hs is full of resentment because of his forced idleness, lack of food in the house, and loss of three days pay. At numbers 76 and 78 they had rubber bullets through the windows and are also seething with resentment. At number 87 they got a canister of CS gas in the front garden which filled the house with fumes and the four young children — ages 2 to 6 — had wet flannels dumped over their faces by the grandmother. All the occupants are tired and full of anger.

By common consent the snipers who were active last night must have been Protestant, since no one else would have reason to fire into Catholic Whiterock. This piece of simple reasoning blocks off some of the deeper realities of Northern Ireland, but for the people of Whiterock it's enough. And so this day begins with resentment, based on unproven rumours, which make another night of rioting all the more probable.

Meanwhile the railway station has become very crowded. For four days people have been leaving Northern Ireland for some of the refugee camps set up by the government of the Irish Republic. This was also done in 1969 during the riots, but now the numbers fleeing south are much larger. Within four days of the outbreak of these new riots over 3,000 people — mostly women and children — have left. Maureen McGibbon, a 15-year-old girl, is one of the refugees at the station. She has come from the overcrowded St. Clement retreat house on the Autrim Road where she was sent by her parents when an explosion badly damaged their house. Maureen's account of the night of violence was in all respects the same as that given by a Protestant woman from the same area — with one difference. Maureen said the Protestants had bullied and intimidated the Catholics and warned them to move out; Protestants had set off the explosions and Protestant gunmen had done all the sniping. The Protestant woman's account described precisely the same events but laid all the blame on the Catholics. Both accounts expressed disgust about the (British) army which, according to both sides, offered no protection against intimidation and did nothing to stop the burning and the sniping.

The 10 or so Catholic relief centres are hard-pressed to provide food and clothing for the many people seeking shelter and safety. Consequently, every effort is made to ship the people out. On this day the government ordered two extra trains — each carrying about 500 people — to transport the people the 50-odd miles to the Irish Republic. Mostly the men remain behind, and with work schedules disrupted or cancelled, have too much free time on their hands to listen to rumours and to get involved in any small-scale fracas which may suddenly blossom forth in another riot.

Gormanston, in County Meath, 40 miles inside the Irish Republic, is one of the camps set up to receive the refugees from north of the border. On this day there were 47 males, 377 females and 1,187 children. It is a transit camp and after a few days most refugees are loaded onto buses or trains for one of the five other camps in the south and west of Ireland. The Irish army works hard to make life bearable for the refugees, but supplies are in short demand because the need is great. Among the refugees rumours are rife and what was hearsay yesterday becomes fact today. The women are bitter, most have been burnt or thrown out of their homes and have left the fathers and elder sons to salvage or guard what's left.

The children seem little affected by it all. In Gormanston they run around, smash bottles, and are rude to the soldiers since they do not carry guns. The older women are the most pathetic. They sit large and silent; they know they have to go back soon to collect the "British pension", but they do not know when, or where, or how. They also remember the days when they and their Protestant neighbour made soup for each other and passed it over the center wall.

It has been a bad day in Northern Ireland; the culmination of a bad week preceded by a troublesome two years. And the worst is that it does not look as if the future offers much hope for improvement.

J. J. Bout.

World of Young Writers

"DEARLY BELOVED . . ."

My grandfather was a Lutheran minister. Each Sunday I was to attend Sunday School — one half hour of biblical stories and one half hour of squirming in the orthopedic pews. I learned that Martin Luther was a good guy and that Catholicism was archaic; if you were good you went to heaven and if you were bad you went to hell. I was absorbing the religious doctrines but my life had yet to come in contact with religious experience — that is, my life outside of the one hour on Sunday.

Branny was five, a year younger than me, and my best friend. We played together every light hour of the day except for two hours on Sunday; Branny always went to early mass. On our block was a trailer camp — a group of retired nomads living in planted railroad cars, mobile but static. In the center of the camp was a pigeon house — a lighthouse structure of bricks the colour of the inside of a hearth; a rain-cloud grey door, locked from the inside; pigeons continually flying in and out of the only visible openings atop of the tower, melding into a foggy searchlight.

No matter what kind of master plan Branny and I concocted, we could never capture the illusive pigeons. One weekday, we did find one, streamlined, vibrating body, eyelids half-moon shut, lying in some bushes.

Banny and I resolved to nurse the innocent creature back to health; we gathered all the materials for a bird hospital — a shoebox full of Easter egg grass; slinky nitecrawlers to be sectioned and served three times a day; a bible, because all hospitals have bibles. Placing our sick patient in his kelly green bed, we began to prepare his first meal. Suddenly, the pigeon started shaking with Model-T convulsions, eyes locking open, feet reaching out, death.

The burial took place next to Branny's garden where the fertile soil sank like a thumb in sponge-cake under our gym-shoed feet. After the last shovel of dirt was thrown on the pigeon's grave, we felt guilty — religious.

We gathered all of our religious relics and decided to set up chapel in my bedroom. Branny brought over his rosary and Virgin Mary statue; I put my long haired Norwegian Jesus calendar on the wall. We both knelt and alternated our rote-learned prayers, light out, my calendar glowing in the dark. The unexpected light made our eyes squint.

"What are you boys doing in here, I just cleaned, get out!"

Branny and I shook with scared-embarrassment as we flew out of the house and headed directly to the graveyard.

"Where are we gonna pray now? asked Branny.

"I guess we'll have to wait 'till next Sunday."

— Thomas Schlesinger,
Sycamore, Illinois.

New Life

John 21

After the resurrection
Replacing doubt with firm belief
We turn once more to the routine
Of life, as if
This great event had never been.
The memory of His appearance
Unreal, as in a dream.

And so once more, we take to sea,
And so once more, we aim to catch
Our needs and dreams
Within the net.

After a nighttime of trying
We must, it's plain, admit defeat,
Row empty handed
Toward shore.

He is a stranger on the beach.
Strange to our ways of breed and strife,
Just loving Him is not enough,
To follow Him, eternal life.

Dee Broer

★

A Beginning Writer

Somewhere people are sleeping
But I must finish my writing.
A caterpillar moves slowly
Without fail. I write in the early morning
When my eyes and mind are covered
With a blanket of mist.

I pull myself to the task,
Tugging the burro mind to the daily toil
It must make that first unsure step
To start words on their journey.
My hand moves, directed
By something not within me.

With head and hand, my eyes closed,
And my slippered feet are warm.
The burro refuses to move
And the caterpillar is safe in its cocoon.

— Sue Reithel

The Writer Behind the News;
A Close-up of How he Works

So you want to be a news writer . . .

What is Journalism?

Well, what do you think?

It would be my guess that more than 90 per cent of the people who are asked the question of what journalism is would say, "When I think of journalism, I think of the newspaper."

Just as many people do not know the difference between what a psychologist and what a psychiatrist is, so many laymen don't know that a newspaperman is only one kind of journalist. But it is still true, that the newspaper is the most common and the most popular kind of journalism. It is also true that a journalist is someone who has something to do with writing, and that his trade name was coined in a time when there was only a newspaper which in words and in pictures established easy communication between people at distant points.

"You dont see the writer . . .", but here is the author, Mr. Barendrecht at his desk.

Human society, or the community, as some prefer to call it today, has lost some of the simplicity of the past. The woodcutter and the engraver who prior to the invention of mechanical means were the craftsmen-artists who painstakingly drew pictures of battle fields, of homes and farms, of horses and Indians, have vanished. The printmaker today is an artist who practices an old skill with both old and new means. He still practices a handcraft which at the beginning of the history of the newspaper was connected with the press. Society has grown more complex. Specialists arose in many fields, each with their own jargon, tools, machines, and specialized knowledge. Just as the word scientist is a collective name for many specialized fields of scientific work, so is journalism today a word which includes weeklies, magazines, trade journals, reviews, and even radio and television.

The Invisible Writer.

Who would ever stop to think that behind every television program are writers who write the story? Who would ever even bother to see who wrote the script on some "Hall of Fame" production? At best the viewer is interested in the names of the actors. When the cast of a TV program is one of reputable actors, we assume that it will be a program worth watching. But we don't ask, Who wrote the script? And the television producers help us a little by projecting the name(s) of the scriptwriter(s) in small letters at the very bottom of the list.

If we may use his example as an illustration of what a journalist who report for a newspaper should be, we can easily see him at work. The reporter fades out of the picture. What you read is a report of current events or a story written for publication. But you don't see the reporter. You see the personality which is the object of the news. You see what the public record says about a new law or about a decision in a court of law. You see a summary of a speech by a knowledgeable or influential speaker. You see the result of a long trip, many hours of news gathering, research in libraries and public records, interviews with many people, but you don't see the writer. Behind every newspaper report are the brief notes taken at interviews, the observations of the surroundings, the jotted down facts, and hours worth of writing and rewriting.

You don't see the writer, because he works under a rule by which he lives, and that rule, or principle, is: **objectivity.** The writer is somewhat like the record of a stereo record player; he reproduces what is fed into him without any added sounds of his own.

A young reporter who was sent out on an interview assignment made his first mistake when he told the person he interviewed that he wholeheartedly agreed with what the man said. It so happened that the man he interviewed had some very definite and strong opinions, and the young reporter's good luck was, that he agreed. But can you imagine what would have happened if he had not agreed? A senior reporter who was with him, drew the young reporter's attention to the mistake. When they were outside, he said, "When you interview someone, I don't care what **you** think. The only thing that counts is what the **other** person thinks: he is the one you are to write a news item about, not you. So don't waste his time by giving your opinions. Just listen, and don't voice your agreement or disagreement; just try to understand what the man is telling you." Except for his initials or his name at the top or bottom of the news item, the reporter and the writer remain in the background.

The writer remains invisible, then, because the first rule of reporting is: objectivity.

The News Story.

What should the news story look like?

In the very first sentence, the news writer states what the news is all about. This sentence is called the lead line. It leads the reader into the story. The lead is perhaps the most important line of the story. It not only summarizes what the story is about, but it also tells the reader if what follows is worth his attention. If the news interests the reader, he will read on to learn the details which are written in good English in short, easy to read paragraphs.

An ancient rule says that every piece of writing needs to have a beginning, a middle, and an end. This is also true for speeches, so you may want to try it out on your minister next Sunday. And then, try it on your own writing, because the similarity between his speech or sermon and your news report is, that you both bring news. The difference, as far as bringing the news is concerned is, that the minister may have to convince the listener that what he has to say is good news (gospel), while your story may be either bad news or good news, and you need not convince anyone of anything. Perhaps we should drop the similarities and dissimilarities right here, because there are other, basic differences, and the choice of comparison is not a very good one.

Should you, by now, have worked up enough enthusiasm that you should want to try writing a news report for this or another newspaper, then you should also be aware of the changes which may be made before your story gets published.

One important person in the journalistic process is the copy reader. He is an editor or an editorial assistant who reads your manuscript and considers it from several angles. Does it make worthy news? Is it well-written? Is the story true to fact? Did the writer check the fact, or did he just assume, or take someone's word for it? The copy reader, or if you write for a large newspaper, the rewrite man, may alter your story. He may change the lead line to one that he thinks is more suited to the story, and he may change the structure, or the development of the story. The story may be build in one of several ways, which we could popularize by presenting the picture of a triangle.

First, you may set the triangle to stand on one point; in that case you have the main point first, and the minor points which support the main point, following, so that you end up with the point below as the conclusion.

Secondly, you may use the picture of a rectangle, which stands on one of its narrow ends; this method is the chronological order.

Thirdly, you may wish to present a picture of a triangle which stands on its base. This method uses the main point last. There are other, more complicated methods which for now we should leave out of the picture.

The rewrite man may change the reporter's story in many ways. He is a well versed and experienced writing craftsman, should use good judgment and understanding, and have the ability to keep the original flavour of the news story. The office of the rewrite man is one from which often red faces return. Many writers are sensitive people, and some are over-sensitive writers, who may be unable to accept criticism.

A young student wanted to learn how to write. He would write a story and turn it in. His instructor would write remarks on the story, and ask the student to rewrite. But the young man was a little stubborn, a little too easily satisfied with his own work and unwilling to accept either criticism or advice. So each time he was asked to rewrite the story, he angrily tore up the story and wrote a new one. By the time he had written twenty stories and none revised, he gave up. Today he stands in blue jeans at the corner of Main Street, pumping gasoline. His one greatest thrill was that he had the last of his twenty stories accepted by a little local newspaper. So he wrote his instructor a letter, telling him how wrong he was. The instructor answered with only one question: "Did the local newspaper ask you for a second story?"

A good reporter learns how to accept criticism and advice graciously.

What is News?

What makes a good news story?

Let me try this one: news is anything that is unusual from the daily routine or anything that deviates or is an exception to the rule. "Well now," says a young, smart high school student. "Not so long ago you wrote that a press may become a crowd-pleaser by capitalizing on insignificant bilines. Your own working definition makes the president's dog and the prime minister's latest fashion a good news story. Both are unusual and make an exception to the rule."

And that student is correct in observing so. The trial definition does not say anything about what is and what isn't important. So, how do you go about making up your mind about that?

Suppose we just say use common newshound sense. If you are a normal, inquisitive, investigative person who is not too easily satisfied in his curiosity, chances are that you come up with something newsworthy.

There are literally thousands of news items floating around in the community of readers of this weekly. There are hundreds of news items which are not reported. Maybe every larger community in which there is a concentration of readers ought to put the heads together and look for someone who can write and send in news reports for that community. How much more "Contact" could be had, if we could see what is going on in each other's community. How much more understanding for each other's problems and struggles, how much more sharing of each other's joys and happy occasions could be had.

News is not only what goes on in your community, but news is people, organizations, institutions, schools, and what have you. News may sometimes be the very common: there is a story in the Nurse's day in the Emergency Room of a city hospital, and in the devoted Christian scholar who dedicates his life to learning in a particular field and who is thrilled at finding a new angle, a new slant, a new idea to a problem with which he has struggled for a long time; he is the man who does not blow himself up or play to the audience, but who is subject-oriented. He lives to double the talents with which he was divinely endowed. There sometimes is news in the ordinary, the forgotten, or overlooked corners of everyday life.

Your questions may not have been answered, but hopefully you got the idea: news is where you find it; and news for a Christian paper is not always the same as news for a secular paper. News always means: work, hard, determined, and devoted work. The more the newsreporter knows a-bout various problems and situations, the more he may be able to report on areas which thus far remained untouched.

You should not read me as advocating an easy school for journalists. Writing is still a skill and a craft, with many pitfalls and many angles. But if one should become itching to try his hand on a news report, let him; it has never hurt anyone to try.

C.W.B.

Such is Life

Life begins with a gasp for air,
  the first startled cry is heard.
The anxious parents impatiently wait
  for the first understandable word.

School begins at the age of five,
  the first big step is taken.
Many things happen in that first year
  and the small child's world is shaken.

Classes continue for twelve years and more
  while additional changes take place.
Many cruel people with as many cruel words
  have created life's unending race.

Graduation arrives and is over too soon,
  now only time can tell
What fate has waiting around life's bend
  in this ungodly man-made Hell.

— Gerald Yakes

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essays
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short stories
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drama
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Editor:
COR W. BARENDRECHT

•

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

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Box 312, Station B,
Hamilton, Ont.

With thankfulness to the Lord and great joy we announce the birth of another son

LEIGHTON DAVID

born August 4, 1971.

A brother for Jeffrey Paul.

Parents John & Anne Knier, nee Winter.

R.R. # 1, Beachville, Ont.

Thankful to the Lord and with great joy we announce the birth of our daughter

LANI MELINDA

Karl and Nan VanderVeen.

August 6, 1971.

34 Gulliver Rd., Apt. 302,
Toronto 15, Ont.

With gratitude and great joy to God, the Creator, we are happy to announce the birth of our son

ROBERT ANTHONY

born August 8, 1971.

A brother for Henry James.

Dick and Henrietta Kranendonk (nee Wiersma).

25 Gosford Blvd. T.L. 22,
Downsview 480, Ont.

With thanksgiving to our Creator and Lord, we wish to announce the birth of our second child, a daughter:

ANITA RENÉE

Born: August 22, 1971.

A sister for Daniel James.

James and Alice Antonides.

17 Barton St.,
St. Catharines, Ont.

RECTIFICATION

The wedding of Michelle Kamphuis to John Visser (in Knox Presbyterian Church, Welland, Ont.) will take place at **6:00 p.m.** and **not** at 2:00 p.m. as was announced.

Mr. & Mrs. Klaas Vander Veen of R.R. 3, Coldwater, Ontario are pleased to announce the forthcoming marriage of their daughter

ANNA

to

Mr. PETER VISSER

son of Mr. & Mrs. T. P. Visser of R.R. 2, Newmarket, Ont.

D.V. the wedding will take place on August 27, 1971 at 7.00 p.m. in the First Chr. Ref. Church, Orillia.

Rev. W. VanDyk officiating.

Future address:
345A Linwood Street, Orillia, Ont.

Mr. & Mrs. Geert Roelof Martens are pleased to announce the forthcoming marriage of their daughter

WILMA

to

Mr. ADRIAN S. KOOY

son of Mr. & Mrs. Hendrik Kooy of Weston, Ont., D.V. on Saturday, September 4, 1971 at 3 p.m. in the Willowdale Christian Reformed Church, Willowdale, Ont.

The Rev. L. Tamminga officiating.

Future address:
23 Green Bush Rd.,
Willowdale, Ont.

Mr. and Mrs. Chris J. Duiker of Acton, Ont. are pleased to announce the forthcoming marriage of their daughter

MARIA (RIA)

to

Mr. JOHN VERDONK

son of Mr. and Mrs. T. Verdonk of Hamilton, Ont.

The wedding will take place D.V. on Saturday, September 4, 1971, at 7 p.m. in the Immanuel Christian Reformed Church, Hamilton, (corner Mohawk & West 5th).

Rev. W. L. VanderBeek officiating.

Mr. & Mrs. George Mechelse of Vineland Station, Ontario are pleased to announce the forthcoming marriage of their daughter

NANCY

to

Mr. HENRY AREND BARTELS

son of Mr. & Mrs. William Bartels of Ancaster, Ontario.

The wedding will take place on September 11, 1971 at 1.30 p.m. in the Southgate Presbyterian Church, 120 Clarendon Ave., Hamilton, Ont.

Rev. W. Loopstra of Hamilton officiating.

Mr. & Mrs. A. Baker, of Yarker, Ontario, are pleased to announce the engagement of their eldest daughter

CYNTHIA

to

Mr. JERRY PROCÉE

son of Mr. & Mrs. Clarence Procée of Burlington, Ontario.

The wedding will take place on Saturday, September 25, 1971, at 2 o'clock in Riverside United Church, Yarker, Ontario (near Kingston).

Future address:
2445 Glenwood Drive,
Burlington, Ontario.

Mr. & Mrs. F. LIEUWEN want to express their thanks to everyone who have responded to our 50th anniversary.

Houston, B.C.
Box 96.

Voor al de blijken van meeleven in onze blijdschap ter gelegenheid van ons 45-jarig huwelijk onze hartelijke dank.

Mr. & Mrs.
SIMON EYGENRAAM.

Fruitland, Ont.

Beilen 1921 — Assen 1971

Zo de Here wil en wij leven hopen wij op 15 september 1971 met onze geliefde ouders en grootouders

TIBBE BREIMER

en

MARGIEN BREIMER—SLENDEBROEK

hun 50-jarige echtvereniging te herdenken.

"Waar liefde woont gebiedt de Heer Zijn zegen, daar woont Hij zelf, daar wordt Zijn heil verkregen en 't leven tot in eeuwigheid." Psalm 133:3 berijmd.

Hun dankbare kinderen en kleinkinderen:

Jan en Lommie Breimer, Tibbe, Jan, Marianne, Bert Harry, Herman, Assen.

Herman en Rolien Breimer, Theo, Gea, Margien, Gerdien, Assen.

Henk en Riek Breimer, Jane, Margaret, Theo, John Henry, Eddy, Brockville.

Aletta en Jaap Smit, Marianne, Jannette, Letty, Athens.

Attie en Wim Reinders, Gerald, Andrew, Christchurch, New Zealand.

Tibbe en Alie Breimer, Grace, Brenda, Edmonton.

Rieks en Annie Breimer, Gea, Theo, Anja, Assen.

Jannie en Sikko Steendam, Hilda, Margo, Jakoline, Peter, Emmen.

Max en Ida Breimer, Tiebert, Linda, Gerald, Assen.

Dinie Breimer, Hoogeveen.

Slingo 31,
Assen.

On Sunday, September 5th, 1971 we hope to celebrate with our parents and grandparents

DIRK SCHIPHOF

and

AKKE SCHIPHOF—TOT

their 35th wedding anniversary.

We are thankful to God and pray that He will grant them many more years of joy and happiness together.

John & Helen VanderMeer; Richard, David, Lorriane, Wendy, Randy, Christopher, Orillia, Ont.

Don & Jenny VanKalsbeek; Shirly, Sandra, Jimmy, Orillia, Ont.

Appi & Susan Sikkema; Kenneth, Danny, Bonnie, Collingwood, Ont.

Archie & Anne Polstra; Timothy, Stephen, Brampton, Ont.

Deborah, Barrie, Ont.

18 Ferris Lane,
Barrie, Ont.

With great thanksgiving to God we celebrated the 25th wedding anniversary of our parents:

ANKO TERPSTRA

and

BETSY TERPSTRA,
née STORTEBOOM

on August 27, 1971.

Psalm 117: "Great is God's steadfast love toward us; and the faithfulness of the Lord endures forever. Praise the Lord!"

It is our prayer that God will grant them many more years with each other and with us, their grateful children:

Ralph & Margaret & Andrew, Terrace, B.C.

Greta, New Westminster, B.C.

Evelyn.

Sonya.

Henry.

Address: 5047 Massey Dr.,
Delta, B.C.

1946 — 1971

We praise and thank our God that on September 5th, 1971 D.V. we may celebrate the 25th wedding anniversary of our parents

TED VELLENGA

and

ANKE VELLENGA—VAN POPTA

Bob and Jayne Hamersma, Vineland Station, Ont.

Case and Paula De Haan, Grand Rapids, Mich.

Pete Vellenga, Stoney Creek, Ont.

Hetty and Sharon Vellenga, Muskegon, Mich.

Home address:
3789 Wickham Dr.,
Muskegon, Michigan 49441.

We are thankful to our Heavenly Father that He has granted our parents

TIES JAN MEDENDORP

and

GEERTJE MEDENDORP—BUITENHUIS

25 years together in holy wedlock.

We hope to celebrate their wedding anniversary on Saturday, September 11, 1971.

It is our prayer that God will bless and spare us for each other in the years to come.

Jetty
John
Janet
Eddy
Gerald

All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and his testimonies. Psalm 25:10.

R.R. # 1, Thunder Bay "F", Ontario.

On August 9, 1971 the Lord took suddenly unto Himself in His Eternal Glory our beloved mother and grandmother

ANNA CATHERINE BALKEMA—SMIT

wife of the late Jacob Balkema, at the age of 68.

1 Thess. 4:13-16.

Embro, R.R. 5, Ont.:
Ralph and Emmy Walton.

Frank and Annie Balkema.

Kees and Alice Vander Spek.

St. Catharines, Ont.:
George and Anne VandeZande.

11 Grandchildren.

Burial took place on Wednesday, August 11 at the Oxford Memorial Park Cemetery.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."
Rev. 21:4

As Young People Society of the Free Christian Reformed Church, Mitchell, Ontario, we were deeply moved in the death of our beloved president,

EVERT BENJAMINS

To his wife and family, we express our heartfelt sympathy. May our heavenly Father comfort and sustain them in this tragic loss.

We will always remember his sincere and cheerful devotion to our society in the service to Our Lord.

The Young People Society "Immanuel".

De Here nam tot Zich Zijn kind, mijn geliefde man

KLAAS MULDER,

in de ouderdom van 66 jaren.

Zijn leven was Christus, zijn sterven gewin.

Mrs. K. Mulder— Oosterbeek.

11 Augustus 1971.

R.R. 1, Dunnville, Ont.

After only a short illness the Lord called unto Himself our beloved brother and uncle

Mr. KLAAS MULDER

We are grateful for all what he has done for us and others. He will surely be missed by all. But his great love for Christ and His Church was shown in every way.

"Blessed are they that die in the Lord." Rev. 14:13.

Mr. & Mrs. Michael Kiers, Wainfleet, Ont.

John & Ruth Kiers, Fenwick, Ont.

Jack & Betty Knight, Fenwick, Ont.

Henry & Joanne Kiers, Grimsby, Ont.

Harry & Dianne Kiers, Wainfleet, Ont.

Ralph & Alice Smit, Smithville, Ont.

Wayne Kiers,
Ralph Kiers,
Michael Kiers, Wainfleet, Ont.

On August 11, 1971 the Lord took unto Himself our beloved brother and uncle

KLAAS MULDER,

at the age of 66.

Mr. & Mrs. A. Mulder.
Mr. & Mrs. Albert & Janette VanderZwaag.
Mr. & Mrs. Bill & Frances Voortman.
Mr. & Mrs. Pete & Janie Mulder.
Mr. & Mrs. Clarence & Clara Bootsma.
Miss Janie Mulder.
Mr. & Mrs. Jake & Pia DeWeerd.
Mr. & Mrs. Tony & Jenny DeWeerd.
Mr. & Mrs. Joe & Margareth DeWeerd.
Mr. & Mrs. Janet & Bert Bos.
Mr. & Mrs. Ann & Adrie Kloet.
Mr. & Mrs. Bill & Gretha Kroeze.
Miss Riekie DeWeerd.
Mr. & Mrs. Ruth & Rick Jongejan.

On Wednesday, August 11, 1971, the Lord in His infinite wisdom took unto Himself our dearly beloved uncle

KLAAS MULDER,

at the age of 66.

Ps. 73, vs. 23-24.

May the Lord strengthen our dear aunt in these days of sorrow.

Klaas Hessels and family.
Pete Hessels and family.
Klaas Fluit and family.

Wellandport, Ont.

The members and board of the Dunnville Parental Christian School Society extend their Christian sympathy to Mrs. K. Mulder, in the death of her husband

KLAAS MULDER,

who until very recently served our Society as president in a highly capable and faithful way.

2 Timothy 7, 8.

P. Van Marrum, Pres.
H. W. Eikelboom, Secr.

Impressed and comforted by the many tokens shown and received at the time of the death of our beloved wife, mother and grandmother Martha Hoytema, and by the presence of so many at her funeral, we express our heartfelt thanks.

The Family HOYTEMA.

Due to a happy event for one of our staff members, the JOHN KNOX CHRISTIAN SCHOOL IN BRAMPTON, ONT. is in need of an experienced

GRADE 6 TEACHER

Preferably by September. Please send your application, stating qualifications, experience and references to the principal, Mr. T. Bergsma, 88 McLaughlin Rd. S., Brampton, Ont. Tel. (416) 551-3236.

Due to an unexpected increase in grade one enrollment, the John Knox Christian School of New Westminster, B.C. is in urgent need of a

TEACHERS' HELPER

Related experience would be an asset but love for children and the cause of Chr. Education are minimum. For further information contact Mr. N. J. de Regt at 1327 Winslow, Coquitlam, B.C. or phone 939-7605.

Would like a

GIRL

(around my age — 20) to join me on a trip to Europe for 6-12 months leaving at the end of November. Please reply to: Freda Proper, R.R. 4, Rockwood, Ontario, 519-856-4362.

FOREMAN AND SINGLE MAN WANTED

on large hog farm. Write: P.O. Box 3486, Station B, Calgary, Alta.

Wanted:

EXPERIENCED HERDSMAN

for dairy farm, beginning September 1. Good wages with large house available. Aubrey Carson, R.R. # 2, Claremont, Ont. Ph. 649-5425.

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MARRIED MAN

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voor 2 jongens. Rexdale district (Toronto). Tel. 741-0970.

CUBA CHURCH SEEN HOLDING ITS OWN

New York (EP) — Despite restrictions by Premier Fidel Castro, church life in Cuba seems to be holding its own and even gaining ground, in some cases.

This observation, carried by George W. Cornell's AP column, is said to be the general picture that emerges from recent reports of churchmen from that island nation or visitors to it.

"Either there is an increased freedom, or the church is just now becoming uninhibited enough to discover the freedoms it has had," Joyce Hill is quoted. Miss Hill is a United Methodist missions official who recently spent 17 days on the island.

Church meetings are held without any difficulty from local authorities, Miss Hill said of town after town.

Auxiliary Bishop Bernardo Ariztia of Santiago explained: "Christians in Cuba can go to church — that is not the problem." He adds that the Christian message is restricted to the churches, and can't be preached outside them in public places.

Christians are barred from taking up studies in certain professions such as philosophy, education and sociology, Miss Hill's report says, "but can study to become technicians and skilled workers."

Which Church Library likes to exchange or buy

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Write or phone for definite appointment.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Sept. 9	Sept. 3	Sept. 1 noon
Sept. 16	Sept. 10	Sept. 8 noon
Sept. 23	Sept. 17	Sept. 15 noon
Sept. 30	Sept. 24	Sept. 22 noon

Great Preachers

(Continued from page 9)

Thielicke pleads for the existential interpretation of the Bible communicated to the congregation in the plain language of modern life. "I would say," says Thielicke, "that the more a man speaks in modern terms the more he will be heard. And the more he is heard the greater will be the acceptance and the rejection of his message, the more provocative will it be, and the more emphatic will be the decisions and separations that result." When the preacher uses plain language, there is far greater chance that his message will make sparks to fly for

> When the Word becomes flesh again, that is to say, when it enters into our own time, wearing the dress of the present, the ancient laws of the proclamation of the Word come into play and it becomes apparent that this Word is a divider of spirits and a hammer which breaks the rock in pieces. (92)

The faithful preacher is the one that speaks to men in language which strikes consciences. When he does this, the preacher can expect to be met by slander and defamation, even hatred and persecution. Thielicke says this from experience. Hitler and the Nazis did it to him.

Unfaithful preachers, for Thielicke, are those who simply transmit "the conventional and familiar, unchanged and undigested." (93) They stick to the traditional vocabulary because they are lazy. "For the labor of interpretation and contemporization, the work of 'translation' is gruelling work and it is never done without abortive trials and breath-taking risks." (94) Not only are they lazy, they are also cowardly:

> He who simply repeats the old phrases takes no risks; it is easy to remain orthodox and hew to the old line. But he who speaks to this hour's need and translates the message will always be skirting the edge of heresy. He, however, is the man who is given the promise (and I really believe this promise exists): **Only he who risks heresies can gain the truth.** 95)

Not only is the conventional preacher lazy and cowardly, he is also unfaithful, for "he gives his hearers stones instead of bread — venerable stones to be sure, but in this form they cannot be swallowed." (96) Nobody gets excited over his preaching, and no one gets angry at him either, and so he plays it safe and his conventional preaching keeps him on the right side of everybody. "Boresomeness paralyzes people," says Thielicke, "but it does not make them angry. And finally even the demons fall asleep." (97)

C. Characteristics of Thielicke's Preaching.

Neither demons nor listeners go to sleep when Thielicke preaches. Thousands in this "unpreachable" age flock to hear him because he takes the great themes and characters of the Bible and finds in them God's answer to modern questions, and he makes every listener ask: What does this mean to **me**?

Thielicke has high regard for Barth's emphasis upon "textual" preaching, and generally follows it himself. Unlike Barth, however, Thielicke uses illustrations plentifully. His vast knowledge of classical and contemporary literature allows him to quote extensively and use similies, metaphors and personifications to a larger degree than most preachers would be capable of. These stylistic attractions are especially useful for the university audiences to which he frequently preaches.

Thielicke's magnetic personality shines through his sermons. Even as you read them you can sense the bigness of the man. Writing about Spurgeon, Thielicke emphasizes the importance of the "individual tone" in all good preaching, and his own sermons give ample evidence of Thielecke's individuality.

Small-bore preachers out looking for handy outlines for their own sermonizing waste their time reading Thielicke. He seldom offers anything resembling "three-point" outlines which anyone can borrow. Thielicke prefers what he calls the "textual-thematic" kind of preaching, finding his theme within the chosen text and formulating the sermon around it. (98) Thielicke prefers this, he says, because it keeps both the preacher and his message "within the text and allows it to be an end in itself." (99) The central idea of the text guides the preacher as he prepares and delivers the sermon, it gives order and clarity to the message, and it helps the listeners understand and remember the text after the preaching is over.

Thielicke's sermons are well known for their penetrating applications. Thielicke believes that God is revealed to men through historical encounters. God meets man where he is, not in the world of the past, but in the now-world. Preaching must be related to **life**, or else it is not preaching. The times in which he lives must pass through the preacher's soul, and come out interpreted, enlightened, and judged by the Word which he has experienced.

The problem of honesty in our spiritual existence and its expression in preaching is a fundamental problem in Thielicke's thinking. He calls it the "fundamental crisis" for preaching in our day.

> The real crisis of preaching under which we are suffering and which fills us with concern whether we have "death in the pot" is not one that has to do with form or is attributable to mistakes in form. We indicated what the spiritual root of it is when we raised the question whether the preacher himself lives in the house of his preaching, whether he is a credible, convincing witness. (100)

Thielicke's entire sermonizing reflects his overriding concern for a "credible, convincing witness." Form is secondary. Honesty in applying the Biblical message to the here-and-now of life is the main thing. Thielicke takes the heart issues of anxiety and guilt, suffering and death, and shows how the eternal Word still comes into human lives and changes everything.

D. An Evaluation of Thielicke's Preaching.

There is a freshness with Thielicke which one misses in so much of Christian preaching. He speaks to life as it is in our modern culture. Just as Spurgeon, Thielicke's mentor in preaching, spoke relevantly to the past century, Thielicke addresses the modern era. It is the contemporaneousness, as well as the Biblical content of his sermons that sets Thielicke apart from most other preachers today. Says Whitesell:

> As a preacher, Thielicke's power seems to lie in his strong evangelical convictions, and his ability to communicate the gospel to our day in vivid, imaginative forceful language. He draws upon the areas of philosophy, theology, literature, drama (including existential thinkers), to give his message relevance to this age. (101)

Thielicke's style and ability to illustrate from so wide a range of sources contribute a great deal to his popularity. His contemporary, colloquial vocabulary communicates well. But even these things would not be enough to explain Thielicke's power in the pulpit if they were not combined with great sermon **content** and a richness of Biblical insight applied to men's needs today.

If one were to look for the key factor in Thielicke's preaching, it would probably be this, that it reflects the man's own experience of life interpreted and transformed by God's Word under the guidance of the Holy Spirit. His life and his preaching are inseparable. For that reason, his preaching is so relevant to others. Thielicke's preaching career, it must be remembered, was born and molded during the danger and stress of wartime conditions when he preached in mob-gutted Stuttgart. Reflecting on what it meant to preach, and prepare to preach, "in the midst of the terrors of the bombings," Thielicke says of the preacher of that era:

> In this way he was compelled every day afresh to break through his own fears, terrors, and troubles and look to the hills from which comes our help. He had to learn in his own person to cope with the apocalyptic situation which threw the average person into shock, panic, or numbness and see it **sub specie aeternitatis** — simply because he had to climb up a pulpit or some makeshift platform to tell his beaten and beleaguered listeners that all this had something to do with God, with his judgment and visitation. (102)

In summary, Thielicke's greatest as a preacher lies first of all in the thoroughgoing labor which lies behind his preaching, and second, in his painstaking effort to translate lofty ideas into colloquial, contemporary language. "It is because Thielicke speaks in a language common to his hearers, forgoing the traditional language of the church, that his preaching is so powerful. For when he speaks, the sermon becomes highly personal." (103) And finally, Thielicke feels deeply the human situation, the hidden torments, hypocrisies, and temptations which haunt us all. Meeting us where we are, his sermons confront us with God. Because this preacher knows human nature so well, there is no escaping him. His sermons menace our self-satisfied lives and we find it impossible to shrug him off with a mere drowsy assent. It was that kind of preaching that drew thousands to hear him in war-torn Germany despite air raids, fires, and ruined church buildings. And it is that kind of preaching which leaves standing-room only even in this "unpreachable" age.

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